

O.T. 410 PROVERBS

Edward M. Curtis

Scot. Anchor Bible
McCorm. Old Testament Library

Required Texts

D. Kidner, Proverbs, Tyndale Old Testament Commentaries

Attendance

Class attendance and participation are important both for the individual and for the class. Regular class attendance is expected.

Responsibilities

I. Exams

Two exams will be given. Questions will be taken from class notes, the textbook and the Biblical text.

II. Research Project

A research paper on a topic of special interest to the student will be required. The topic is to be selected by the student and approved by the instructor. Any paper submitted after the final deadline will be penalized three points for each class period that the paper is late. No exceptions to this policy will be made.

III. Required Reading

In addition to reading from the Biblical text and Kidner in preparation for each class, each student will be required to read a minimum of 500 pages selected from a bibliography provided by the instructor. Notes are to be submitted in the form that would best facilitate their future use by the student. Some indication of the material read and some reaction to the material should be included in the notes. Failure to do the reading will result in a penalty of ten points deducted from the final average.

NOTE: NO ASSIGNMENTS WILL BE ACCEPTED AFTER THE FINAL DAY OF CLASSES.

Grade

The final grade will consist of the average of the two exams and the research project.

Objectives

Upon completion of this course the student should have a general understanding of the teaching of the book of Proverbs, the major problems encountered in the book and various suggestions of Biblical scholarship that contribute to a solution of the problems. This knowledge will be measured by the two exams.

A goal of the course is to expose students to some of the methods and opinions of Biblical scholarship regarding the book of Proverbs. This will be indicated by class discussion and by notes taken on the required readings. A detailed understanding of a specific topic and the development of a proper methodology for doing Biblical research will be evident in the research paper.

Schedule

Weeks 1-2

Introductory matters

Weeks 3-7

Proverbs 1-10

March 23 Mid term exam

Weeks 11-14

Proverbs 11-31

Research paper due (10-15)

Final day to submit paper without penalty

Reading notes due -

Final Exam

Fol Bon

2K parin

30 pp a week

select from Bible + notes (not long)

In general a class lecture will be devoted to a discussion of a chapter of Proverbs. In addition special topics will be discussed. Each student is expected to carefully study the Biblical text, the textbook and another commentary on the material that will be discussed in class.

PROVERBS

The Simpleton

by

Joseph B. Bustillos

BOTS 410 - PROVERBS

Professor Edward M. Curtis

May 4, 1979

You have some excellent sources & you have a full bibliography. Your introduction is excellent as well. ~~Note~~ The way the material is put together is somewhat weak. You need to discuss the meaning of the word - use several commentaries & if there is difference of opinion about the etymology etc reflect that.

Then look at each verse where the term is used. Normally in Proverbs the verses pretty clearly characterize the person e.g. listens to any bit of advice, lacks prudence etc.

Use these verses to sketch the simpleton in the same terms that the Bible does - perhaps not a totally comprehensive picture. Then discuss further implications of the ~~stupid~~ simple man.

~~Finally~~ Bring in other verses N.T. etc. to further illustrate e.g. not blown about by every wind of doctrine, etc.

Finally use this to answer the question raised in your introduction.

Simple Gospel something different than simple man of Prov.

Naive man open to anything if he responds to "wisdom" he begins to acquire prudence

if he rejects wisdom the vacuum remains & he will soon become a scoffer.

The naive/open man who accepts the simple Gospel & begins to grow in knowledge of Christ is no longer a simpleton (though we ought to accept & respond to God's revelation at every point as a simpleton)

At that time Jesus answered and said,
"I praise Thee, O Father Lord of heaven
and earth, that Thou didst hid ~~these things~~
from the wise and intelligent and didst
reveal them to babes."

- Matthew 11:25

As a young Christian coming out of Roman Catholicism it was fantastic dealing with God as a person. There He was forgiving my sins, changing my life, teaching me about Himself through His Word. I was no longer caught up in the maze of trying to please a God with good deeds; never knowing if He was pleased or just uninterested.

There was only one word that I could find that might adequately describe my new-found relationship with God: Simplicity. That word described to me the tranquility, the security, the reality of what God was doing in my life. Compared to the ritualistic mysticism of Catholicism God's entrance into my life made me know that His love never required me to try to please (actually appease) Him, just simply to confess my need of Him and His salvation and to accept that salvation.

Then one day I had the misfortune of colliding head-on into the stern rebuke of Proverbs: "How long, O Simple Ones, will

you love simplicity? And scoffers delight themselves in scoffing?" (Proverbs 1:22). Needless to say, I was taken aback. Had I done something wrong? Was God in any way displeased by my attitude of simplicity? Because I lacked the resources I set this particular question aside until a more convenient date presented itself.

"Behold, now is the acceptable time..." It is, therefore, the purpose of this paper to examine the question: "When is the virtue of Simplicity no longer a virtue?"

Beginning in chapter one we will briefly touch on the subject of the simpleton as found in the book of proverbs.

To give prudence to the Naive,
to the youth knowledge and discretion...
- Proverbs 1:4

~~According to~~ Dr. Gill, who authors his own commentary on the whole Bible, feels that the simple should be thought of as having shallow understanding, incautious, credulous, and easily imposed upon.¹ But by learning at the school of wisdom the simple, though as harmless as doves, may possess a knowledge of exquisite divine things, possibly know even more than the wise and sage philosophers among the Gentiles, or any of the Rabbins and masters of Israel.²

Joseph S. Exell, editor of the Biblical Illustrator, points out that the word translated in the NASB as "Prudence" is translated elsewhere as "subtility." This word often carries with it an ill sense, for a crafty will to deceive others. But in this case (as the NASB translates it as "Prudence") it

carries with it the meaning of understanding to prevent dangers that crafty men might bring upon them.³

Exell goes on to write that "Simple" comes from a verb (pathâh)⁴ which signifies "to allure or seduce one that wants understanding of God's truths and will, and so is easily allured to any error or wickedness by good works as giving credit to everything, because not able to examine things for want of judgement."⁵ "Simple" is not, in this case, "silly," but guileless, unsuspecting, easily drawn aside, over-trustful.⁶

The International Critical Commentary points out that the word "naïve" emphasizes the idea of immaturity (not "stupid") and is translated in other places as "babe" (Ex. 2:6), "child" (2 Kings 4:29), "young man" (John 17:7), or without respect of age "servant" (2 Samuel 9:9).⁷

Dr. J. Vernon McGee says in reference to this verse that being prudent is the meaning of giving subtly to the simple; it is to act prudently.⁸

How long, O Naive Ones, will you love simplicity?
And scoffers delight themselves in scoffing.
- Proverbs 1:22

The now famous verse that set this whole study in motion finds the word "simplicity" expounded upon by Dr. Gill as the simple foolish thing, agreeably to their character, being weak simple men, men of weak capacities and shallow understandings; and such were the first persons called by Christ through the ministry of the word.⁹

It is interesting to note that while in verse four the word "simple" carried a neuter morality, in this verse the simpleton, or the naive one moves closer to being a fullfledged fool.¹⁰ In the Biblical Illustrator, Joseph Exell's work, the "simple ones" are described as those who are as weather-vans, light of head, and turned by every wind. They are shallow of heart and live the easy life of hand to mouth.¹¹

Exell goes on to show in what respects every unregenerate sinner may be said to be a "simple one." ¹² They may be far from this character, in point of natural sagacity, acquired learning, and speculative knowledge of religious things. But in the long run they are really just simpletons. Exell points out seven reasons: 1. The unregenerate are simple, in that they are satisfied with slight, superficial apprehensions of God. 2. The unregenerate are simple, in their being satisfied with slight thoughts of sin. 3. They are simple, in that they are easily induced to mistake good and evil, to put the one for the other. 4. They are simple, as to believing the strength of sin in their own hearts. They do not think their hearts so corrupt and prone to iniquity as described in Jeremiah 17.9 ("The heart is more deceitful than all else, And is desperately sick; Who can understand it?"). 5. In consequence of these things, they are easily seduced into sin, and led to entire apostasy from their former seeming faith and holiness. 6. They are simple, as to the ground on which they imagine their spiritual state to be good. They are surprised at the niceness and scrupulousness of the saints in this matter. 7. And as to the approaches of death and eternity:

these steal upon them at unawares.¹³

The International Critical Commentary says of the "naive" in verse 22 that they are those who positively love ignorance, and deliberately refuse to listen to instruction of, or to right living.¹⁴ In fact the I.C.C. disagrees with the translation found in the NASB. Their translation goes as follows:

So long as the guileless hold fast to righteousness they shall not be ashamed, but the foolish, being lovers of insolence, have become impious, have hated knowledge, and have become liable of reproof; Behold, I will pour forth to you the utterance of my breath and teach you my word.¹⁵

Not being well versed in the Hebrew language I would find it futile to argue for or against the rendering found in either the I.C.C or the NASB. But having read through most of the text given in the I.C.C. it should be pointed out that the commentators of the I.C.C. tend to use (and possibly favor) the septuagint (LXX) version of Proverbs. This could explain the substantial difference between the two different renderings.

The Pulpit Commentary offers one short thought that basically summarizes all that has been said up to this point on this verse: "Those who are indifferent though thoughtlessness and inconsiderateness and therefore open to evil."¹⁶

And I saw among the naive, I discerned
among the youths, a Young man lacking sense,
passing through the street near her corner;
And he takes the way to her house,
in the twilight, in the evening, in the
middle of the night and in the darkness.
And behold a woman comes to meet him,
dressed as a harlot and cunning of heart.
She is boisterous and rebellious
her feet do not remain at home; She is now
in the streets, now in the squares, and

*ICC translations
often cannot be
depended on
discussions of
meaning of words
etc are usually
pretty reliable
too often they
emend the
text, apt for
LXX etc
in translations*

lurks in every corner.
 So she seizes him and kisses him, and with
 a brazen face she says to Him:
 "I was due to offer peace offerings;
 Today I have paid my vows.
 Therefore I have come out to meet you,
 To seek your presence earnestly, and I have
 found you. I have spread my couch with cover-
 ings, with colored linens of Egypt, I have
 sprinkled my bed with myrrh, aloes and cinnamon.
 Come, let us drink our fill of love until
 morning, Let us delight ourselves with
 caresses. For the man is not at home, He
 has gone on a long journey
 he has taken a bag of money with him,
 at full moon he will come home."
 With her many persuasions she entices him;
 with her flattering lips she seduces him.
 suddenly he follows her, as an ox goes to
 the slaughter, or as one in fetters to the
 discipline of a fool, until an arrow pierces
 through his liver; As a bird hastens to the
 snare, so he does not know that it will cost
 him his life.
 Now therefore my sons, listen to me and
 pay attention to my words of my mouth. Do
 not let your heart turn aside to her ways,
 do not stray into her paths
 for many are the victims she has cast down,
 and numerous are all her slain
 Her house is the way to sheol,
 descending to the chambers of Death.

- Proverbs 7:6- 27

This is the story of one of the simpletons and his fall into
 the ways of death. When I first discovered this section I
 was excited to see what the commentators had to say because
 this was a complete story and not just a disjointed verse in
 the middle of a sea of thought.

I wanted to see how they would follow the development of
 the tragedy; that we might get to the crux of the matter of the
 breaking point in the simpleton. Unfortunately all the comment-
 ators focused primarily on the women. Dr. Gill wants to equate
 her with the Roman Catholic Church.¹⁷ And Dr. McGee uses this
 story to remind his readers of the dangers of many of the cults.¹⁸

Most of the other commentators offered little tid-bits of information such as "the ruin of most young men is due to bad company,"¹⁹ and "the young man is not represented (as RV. suggests) as going to her house, but only as following the road that led thither; he is strolling aimlessly within her domain, and so meets her."²⁰ One appetizing thought is presented, however, in the Pulpit Commentary. The note I scribbled beside verse 13 read simply, "like Potipher's wife."²¹

"Like Potipher's wife"! That is it! In Genesis chapter 39 we have the story of Joseph the son of Jacob and how he dealt with Potipher's lustful wife. The single most powerful thing that separated Joseph and the outcome of his encounter with Potipher's wife and our friend, the simpleton, and the harlot was Joseph's singleness of heart to do what was right in the sight of God and his master. The simpleton, on the other hand, presented no such conviction. He just wandered into the situation, and before he knew what hit him he found himself on the road to Sheol.

So what then is Proverbs' biggest warning to simpletons and those considering the life of "hand to mouth"? None of us, because we are not immutable beings, are in a state of permanence. And if we (I am speaking for all the simpletons in the world) refuse the invitation to enter Wisdom's school (Prov.9:1-6) then we shall surely graduate to a more serious condition: "The simple acquire folly, but the prudent are crowned with knowledge" (Prov.14:18); for a man who is emptyheaded will end up wrongheaded. In fact to the truly emptyheaded, those Proverbs

calls h^asar-leb, senseless, folly is "fun" (15:21), for they have nothing better to do than "chase after vanities"(Prov.12:11).²²

Finally, where does simplicity fit in the Christian life? Is there anything wrong with desiring a simple, uncluttered, tranquil life? There is nothing wrong with such a desire as long as we realize as Christians that we are not to look after the circumstances, but that true peace and tranquility comes from realizing that we have fellowship with the Creator of the universe.²³ Certainly simplicity has a place in our lives as Christians, but not in our dealings with the world or our decision-making; we need to use prudence.²⁴

Behold, I send you out as sheep in the midst
of wolves; therefore be shrewd as serpents,
and innocent as doves.

- Matthew 10:16

FOOTNOTES

¹Dr. Gill's Commentary of the Old Testament. Psalms to Isaiah. (Atlanta, Georgia: Turner Lassetter, 1960), III, 426.

²Ibid.

³Joseph S. Exell. The Biblical Illustrator. Proverbs. (Grand Rapids, Michigan: Baker Book House, 1963). p.4.

⁴James Strong. Strong's Exhaustive Concordance. (Grand Rapids, Michigan: Baker Book House, 1977). "Hebrew Dictionary." p.96.

⁵Exell. p.4.

⁶Ibid. p.5.

⁷The International Critical Commentary. Proverbs. S.R. Driver, D.D., ed. et.al. (New York: Charles Scribner's Sons, 1978). p.5-7.

⁸Dr. J. Vernon McGee. Proverbs. (Pasadena, CA: Thru the Bible Radio, 1977). p19.

⁹Gill. p.430.

¹⁰Exell. p.21.

¹¹Ibid.

¹²Ibid. p.24.

¹³Ibid.

¹⁴International Critical Commentary. p.23.

¹⁵Ibid.

¹⁶The Pulpit Commentary. Proverbs. Rev. Canon H.D.M. Spence, M.A. and Rev. Joseph S. Exell, eds. (New York: Funk and Wagnalls Co.), p. 14.

¹⁷Gill. p.460.

¹⁸McGee. p.75.

¹⁹Exell. p.177.

²⁰International Critical Commentary. p.147.

²¹The Pulpit Commentary. p.153.

²²Rev. Derek Kidner. The Proverbs. (Downers Grove, Illinois: InterVarsity Press, 1978). p.39.

²³2 Cor. 3:5,12-18; Hebrews 4:14-16

²⁴McGee -- an overview of his book on Proverbs.

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Name

De Bustillos

Student # 26020

OT 410 - Proverbs

Mid-term Exam

Edward M. Curtis

1. Identify the following characters from the book of Proverbs: (10 points)

- a. This man is open to any advice that people give. He is gullible, aimless and inexperienced, and he is especially susceptible to the temptation of the adulteress.

the simpleton : naive

- b. This man has a strong dislike for correction, and anyone who reproves him can expect a negative and even hostile reaction from him. The trouble that this man causes goes far beyond simple mischief; he is the kind of man who would set a city on fire.

the scorner

- c. This man will not begin things; he will not finish things; he will not face things. He does not commit himself to refusal, but by inches and minutes allows the opportunities that he has to slip away.

the sluggard

- 2
d. This man is characterized by constancy, honesty, candor and tact. He will not desert you when trouble comes.

good friend

- e. This woman offers a very attractive and appealing invitation, but the path to her house actually leads to Sheol.

the adulteress

2. According to Prov. 6:6-11 in what two ways does the ant shame the sluggard? (10 pts.)

1. the ant does not need an over-seer: self-motivated
2. the ant is conscious of the season: recognizes time.

3. Indicate the role played by Prov. 8:22 in the Arian controversy. How would you answer a modern cultist who used this verse in support of his Arian Christology? (Prov. 8:22 NASB "The Lord possessed me at the beginning of His way, Before His works of old.") (10 pts.)

The word translated by the NASB in Proverbs 8:22 as "possessed" has been translated in other versions as "begot" and "created." The problem occurs when the personification of wisdom is not treated as an attribute but as an analogy of Christ. The relationship between Christ & wisdom is based on a statement made in the New Testament (1 Cor.) concerning Christ being God's perfect wisdom.

- To answer the cultist one would need to establish the possibility of this
4. Discuss the meaning of two of the following Proverbs. Indicate the kind of parallelism, how that helps to interpret the verse, other matters that help to clarify the meaning, etc. Indicate the meaning of the proverb and a potential application of the principle taught by the proverb. (30 pts.)

- a. The mouth of the righteous is a fountain of life. But the mouth of the wicked conceals violence.

- b. On the lips of the discerning, wisdom is found. But a rod is for the back of him who lacks understanding.

This is an Antithetical parallelism - which means that what is said in the first statement the opposite is found in the second.

- 4 A good way to approach this verse to put the "subjects" of the two statements on top of each other.

"On the lips of the discerning, wisdom is found
the back of him who lacks understanding, a rod."

The lips of the discerning is one who is careful in what he says. This virtue only runs hand-in-hand with the care he takes in what he receives in the form of truth. Discerning lips reveals a (over) discerning heart.

The one who lacks understanding on the other hand does not weigh his words but constantly faces punishment for his folly.

3. passage referring to wisdom is an attribute of God. To demand that this passage be interpreted as a Christological statement would demand that the personification of wisdom in chapter 2 be interpreted as being Christ; it's the same wisdom. Unfortunately wisdom in chapter 2 is referred to as "she."

If the critic still demands that wisdom in chapter 8 be interpreted as a Christological statement then we should be informed that the word translated "possessed" in the NASB is ~~only~~ translated as "begot" or "created" 6 or 7 times. Therefore, considering the context of the statement & the basic theology that runs all the way through the Bible it would "un-wise" to translate "possessed" as anything other than "possessed."

4b. In his heart is no understanding (active understanding) and his mouth naturally reveals this. Wise is the discerning lips; unbroken is his back.

- c. The mouth of the righteous flows with wisdom. But the perverted tongue will be cut out.

In this proverb the second statement leaves out the "rest" parallel and shifts to the result giving us this present construction.

We're not told what flows from the perverted tongue, most likely that is to our benefit. But we are told what the result of his speech brings - judgement.

- An interesting principle of good learning can be seen in this proverb. If the goal of our learning, for example, is wisdom. → over
5. Discuss the meaning of "the fear of the Lord," What is it; where does it come from; what are its characteristics; what result does it produce; what significant role does "the fear of the Lord" play in the book of Proverbs? (20 pts.)

"the fear of the Lord is the beginning of wisdom" wisdom begins in revelation because the knowledge of God is the fear of the Lord. And we can only know God through revelation.

The fear of the Lord is the key to the book of Proverbs.

6. A friend comes to you for advice, He tells you that he has a problem with his mouth. He constantly says the wrong thing and offends people by what he says. Based on what you have learned from Proverbs what would you tell him about the characteristics of wise words and more importantly how a person can grow toward the goal of wisdom in what he says? (20 pts.)

First we would have to realize the words are only expressions of what is felt in the heart. So our attack on this problem is two fold: dealing with what ~~is~~ is in the heart and dealing with the way this is revealed.

Wrong attitudes, personal pride, ego-centric consciousness may be a possible cause of the problem. These (that is, whatever the really problem is) need to be dealt with. But at the same time, discipline and just a sense of awe of ones surroundings and the expectations and needs of other would certainly come in handy.

we look to the wise as an example. we mark the words
and deeds of the wise. we do not mark the words or
deeds of the foolish but we take note of the results of
his foolishness.

4. The mouth of the righteous flows with wisdom. But the perverted tongue
will be cut out.

5. Discuss the meaning of "the fear of the Lord." What is it; where does it come
from; what are its characteristics; what result does it produce; what significant
role does "the fear of the Lord" play in the book of Proverbs? (20 pts.)

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Based on what you have learned from Proverbs what would you tell him about the
characteristics of wise words and more importantly how a person can grow toward
the goal of wisdom? (20 pts.)

Davis

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CURTIS - BOTS PR ADV ST - PROVERBS MR 56

2/5/79

MATERIAL - FOLK LIT. // VARIED

HENRICK: "JAMES" → X-IANITY IN OVERALL

PRACTICALLY - PROVERBS

TERSE EXAMPLE OF GENERALLY ACCEPTED TRUTH } PROVERB
FACILITATE REMEMBERING

'TO BE LIKE' (AKKADIAN) } DEFIN. IF PROVERBS
TO COMPARE

INTERDID TO BE INSTRUCTIONAL → YOUNG MEN

LESSON (OF SOLOMON): KN. PRINCIPLES ≠ DOING THEM

WISDOM → ABILITY TO LIVE SUCCESSFULLY

DUE: FRI. FEB. 7 LIST OF 15 SOURCES ON PROVERBS
(8 MINIMUM PERIODICAL ARTICLES)

EX. ZONDERVAN PICTORIAL BIB. ENCYC.

KITTEL THEO. DICT OF NEW TEST.

X-IANITY TODAY.

DANGER MULTI-PURPOSE TOOLS OF BIBLICAL STUDIES

(2/7/79) ISBE - INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

220.3 PROVERBS Vol. 4 pp. 2471-76

INSE I. The Book's Account of Itself

V.4

C.5

1. Title & Heading
2. Authorship or Literary Species?

II Successive Compilations

1. The Intro Section
2. The Classic Nucleus
3. A Bridge of Solicited Counsel
4. Some leftover Precepts
5. The Hezekiah Collection
6. Words of Agur
7. Words of King Lemuel
8. An Acrostic Eulogy to Women

III MOVEMENT TOWARD A PHILOSOPHY

1. Liberation of the ~~maschil~~ ^{maschil}
2. Emergence of Basic Principles
3. The Conception of Wisdom

IV Consideration of Age & Literary Kindship

1. Under the King's
2. The Concentration Point
3. His Stage in Progressive Wisdom.

5/7/79

Proverbs

Wisdom Lit. → in Ancient Near Eastern setting
Biblical W. Lit. didn't originate in vacuum
BASIC REFERENCE TOOLS:

Pritchard J. Ancient Near-Eastern Related to O.T.
Babylonian W. Lit.
Frank

Berlyner, W. [Similar to A.N.E.R.G.T.]

ISRAEL:

What is Wisdom in Heb. culture?

hakam → חָכָם

ability to do something successfully

craftsmen = wise men [Heb. thought concrete]
→ ^{most demonstrable} ability to successfully accomplish a ^{adjective} successfully plan & produce!
ex. Exodus 31:3; 1s. 40 (clever in making idols)

1 King 2:6 } Solomon

1 King 3:7

wisdom = administer justice [discern good/evil]

nothing inherently moral in WISDOM itself.

ex. Jonathan = wise (clever?) Amnon raping Tamar
2 Sam 13:3 ^{advice}

Class of Men = wise men Jer. 18:18

Jer. 9:12

Gen 51:8 - wisemen of Egypt } of other Nations

Exo. 7:11 - " " "

Dan. 2: =
Esther

mesopotamian lit / most are magicians
occult arts (diff. from Heb. sages)

Forbidden in Israel = sorcery &c

(Jer. 49:7 Obadiah & Edomites - wise) Israel ~~not~~ recognized
wisdom in other cultures

Eze 28:3-5 Phoenicians

1 King 4: 29-34 - Surpassed wisdom of Sons of the East [Egyptians?]

Some hold view of "secular wisdom" taken in by Hebrews added religious tint → PROVERBS etc.

2 Sam 16:23 ability to produce wise counsel apart from special gift of Holy Spirit / contrast to Solomon
1 King 2:26

Isaiah 28:23-29: Israel recognized that it ultimately came from God - from common sense to divine discernment

Job 1-28 - sets limits to "common sense" or "traditional

28 wisdom." → Though man can do many things he can't "get" wisdom. Clear limit to it.

Isaiah 19:11 ff contrast wisdom / folly

5 - man can get in trouble if he depends on it (wisdom)

~~2/7/79~~ ~~International Standard Bible Encyclopedia~~
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2/9/77

'70

WISDOM ABILITY TO SUCCEED

- ADVISE TO KING (TO SUCCEED)

Some say Hebrews took ~~Hebrew~~ wisdom
and reinterpreted it Yahwistically

in Egypt we find prov. that agree word-for-word
w/ Proverbs:

Amenemope. (Approx 25 proverbs found in Solomon's
prov.).

~~Sketched. Law & Prophets.~~

Explaining seen
BIB/SAC (Dallas
Dick Patterson)

130('73)

4 E sketches Interpreting the Word of God.

① man made in God's image
rather than his
God-consciousness. (restored)

② God's general revelation

③ recognition of demonic realm

The fear of the Lord is the beginning of
wisdom (obedience - responsive faith) → Success
KOI VOS

Pr. 2:14-6

Isa 19:19 ff.

5:21

Jer. 9:23-24

" 8:7-9

Divine will bond

poetic parallelism

The fear of the Lord is the

PROVERBS

2/12/27

1 SAM 24:13 -

Jer 31:29; Ez 16:4; 20-

1 Samuel "Is SAUL ALSO AMONG THE PROPHETS?"

PARALLELISM

SYNONYMOUS

Antithetic - Prov 28:12

Riddles: [part of wisdom literature]

PERSON OR NATION

Deut 28:37

"And you shall become a horror, a proverb, a taunt among all the people where the LORD will drive you."

Essentially part of Heb. poetry. Short sayings basic characteristics of western poetry characteristic - rhythm & rhyme

[1700's]

Bishop Leath

Basic characteristic:

parallelism

Involves two lines related to each other

SYNONYMOUS

He who is slow to anger is better than the mighty
He who rules his spirit
- Proverbs 16:32
than he who captures a city.
(ballad variant)

eg. Ps. 24:1

~~ANTITHETICAL~~

eg. [Ps 1:6]

Prov. 28:12: When the righteous triumph, there is great triumph
But when the wicked rise, men hide themselves.

SYNTHETIC

Prov. 22:2: The rich & the poor have a common bond
the LORD is the maker of them all.

eg. Prov 15:17; 26:4

COMPARISON: PROVB: 26:4 →

EMBLEMATIC PROVB: 25:25

Like cold water to a weary soul.

So is good news ~~to~~ ~~from~~ from a distant land.

eg. Provb. 11:22

Job 28:28

Gen. 22:12 Deut. 4:10

a b > parallel
a, b
a b > chiasmatic
b, a

the fear of the Lord
to depart from evil

is wisdom
understanding

Kalder WILLIAM TOWARD A TITUL. OF O.T.

'Fear of the Lord' - used as pivotal statement!

Provs 2:4-6 Then you will ^A discern the fear ^B of the Lord
and discover the knowledge of God

learned through His word + obedience to His word

wise man not one goal → knowledge of God
who pr. all about God

but one who knows Him and has a part of His life.

→ dealing w/ general principles

2/14/79

I Provb. are general principles & not promises

Reasons 1) the nature of proverbs - not talking about exceptions - principles

Although there are some guarantees

2) Mesopotamian - can come up w/ a proverb about anything

3) Babylonian: Biblical - chas Jer. 12 - the wicked prosper

Ecc. 3:11 God made everything beautiful in its time

i.e. we see many things in life that doesn't fit in

- evil people don't always suffer

Prov. 22:6 Principle or Promise?

interp. 1) "even when they are old" - training right will come back in the end.

2) "train" used in the Heb. of dedicating

3) "in the way he should go." tailoring the training to fit on his individual needs

Curtis Generic Prince chas in Proverbs: a) Prov. 1:8; 2:1-2; 3:1

Having the mind of Christ involves hearing His principles

2/16/79

PROVERBS AS GENERAL PRINCIPLES:

- Ques. "why 'Proverb' way better than other collection?"
- reflect values of God in lives
 - attitudes out across human nature

PROVERBS 22:6 - not fern

Collection - proverbs of Solomon don't know exactly what that means? does it mean did that Solomon person?

10:1 proverbs of Solomon

22:17 - words of the wise

24:23-34 saying of wise

25:1 proverbs of Solomon / men of Herethiah

30:1 words of Agur

31 words of King Lemuel

① DATE OF ORIGINAL FORMULATION OF MATERIAL

② FINALLY COMPILED

1st King 1:29 - spoke 3000 proverbs

1 King 10:1-13 - Queen of Sheba

Purpose: Prov. 1:1-6



Continued

taken from Tim Folker's notes

II Authorship

A. H is a collection

1) Intro - proverbs of Solomon

↳ don't know may mean a collection by Solomon

2) 10:1 - the proverbs of Solomon

3) 22:17 - the words of the wise

4) 24:23-34 - these also are sayings of the wise

5) 25:1 - proverbs of Solomon

6) 30:1 - words of Agur

7) 31: - words of King Lemuel

B. 2 dates: one when written

2nd when put together

C. Authorship by Solomon

1) I Kings 4:29-34 - spoke 3000 proverbs 1005 songs

2) I Kings 10:1 ff Queen of Sheba

- people came from all over the world to see him

D. Why problem of Solomon authorship?

1) Some don't believe the passage (see C, D, 2)

2) problem w/ written letter

- i.e. stories get better w/ each telling

3) there is no way that you can prove that Solomon wrote it

- on the other hand, there's nothing that says that he didn't write it.

4) ~~Acronisms~~ - common use of Acronism

- thought that gave it a late date

- also shows a very early date - for there was a time when the Hebrew people had much contact w/ Acronism

E. Some Proverbs ~~were~~ Attributed to others

F. Date:

Put together around the time of Hezekiah

2/19/79

	Heb.	TRANSLATION	MEANING
wisdom	MUSAR	instruction, discipline	to instruct, train discipline
	bînâ	discernment, understanding	
	haskel	to succeed, not prudent	

1:2-6 I PURPOSE OF THE BOOK 1:2-6

A. WISDOM OR ~~INSTR~~ INSTRUCTION

1. MUSAR - Instruction, discipline
 don't always learn just by hearing or seeing eg.
 the Lord's disciples

a. to know wisdom or instruction

B. Discernment or understanding

1. BÎNÂ -

I KINGS 3:9 ≈ between

C. INSTRUCTION in wise behavior

1. Haskel - prudent, succeed.

Gen. 3:6 - not always a positive message
 Abigail David

I Sam. 25 j 18:14 ff

also ≈ justice, straight or level cf. Ps. 9:8

18.4 D. To give to the simple shrewdness

" = open, broad or spacious, the simple is open
 to anything that comes along - P. 14:15

E ḥrmâ

1. SHREWDSNESS, craftiness, prudence to the simple

Ex. 21:4 - most time used in the negative sense

GEN 3:1 - often used of a person

P. 12:16 - used as the opposite to a fool

F. To the young man knowledge + positive
 - can be negative & or positive

1. MEZTÎMÂ - ability to formulate plans

6. ~~WISDOM~~ Wisemen learn & grow

H. Man of understanding will acquire counsel P. 12:5 Job 37:12
 God's steering or guidance

Ps. 11:4



I we will learn to understand Proverbs
J. " " " " " " Riddles

K. The Fear of the Lord

1. the Basin for acquiring knowledge.
wisdom.

Instruction.

2/21/79

PROVERBS

CHAPTER ONE:

v. 7 KEY THEME: concept will occur repeatedly -
F&L. →

v. 8: instruct to a son -

→ pay atten. to father's instruction

mother's teaching.

v. 9

→ result: wealth / ornament

v. 10

→ advice (root word of fed of v. 7)

innuendo → form of word used for professions
bakers, butchers etc. TIPS of job.

- "Do not consent" moral responsibility of man

choice confronted: perhaps "get rich quick scheme"

- "highway men" (?)

International Commentary on Proverbs - "highway men"
reflects cultural setting - say of Persian/Babylonian
period. [doubt that as street dating]

✓

v. 17 - ~~wisdom~~ → same word "for no cause" vain etc.

13th c. Jewish commentators - spread - with grain

Bird = evil men god blinds the BIL men.

- not even smart as a bird.

v. 18-19 idea prevalent thru/out script. → ~~trap~~ trap
laid out for the wicked, some fall into trap
that they then set for other people
cf. Job 18:8-10 Ps. 9:15 - Job 23

v. 20 - PERSONIFICATION OF WISDOM -

wisdom as a woman

" for the man on the street - for living
not just for lofty thoughts -

✓

12. 22 fools not those of low I.Q. but those who disregard
wisdom - suppress -

17:12 - fool & his folly

10. 25 "did not wait my reproof" - choice was his.

PROVERBS PRESENTS THINGS IN BLACK & WHITE -
THINGS NO GREY!

ἁγίους καὶ σοφούς

2/23/79 PROVERBS

ch 2 → [~~1:26~~ 1:26 - laugh at your calamity...
choice is offered - you reject - I will laugh -
price will be paid for seeking your way - wisdom]

Administration of Teacher to Student to Search for Wisdom
- starts w/ revelation
diligent strenuous search - not guided.

Overview

- a. "If" statements
- b. "Then" statements

wisdom - spiritual goal not intellectual goal
- lord is the giver of wisdom

Pr 28: "seek wisdom (wisdom) as one seeks for silver" ~~the~~ silver

Kn. God is an intimate being Hos 4:1; 6:6.
trust God will give us wisdom "upgrade"
we need made to feel like a real thinking question
God does so.

vs. 7

integrity - upright → perfect - walks in light
obedient

covenant loyalty } wise TOH = His glory and
loving kindness } passive voice → "those who pursue God's kindness"
↑
beyond the law - eg. Boaz & Ruth - he did more than
what the law requires
cf. 1 John 4:7-11

vs. 9

justice, equity → not just "successful" life but moral
life.

vs. 15-16

protected by wisdom - "which is in your heart"
result of those who go to counsel -

- ① forgets covenant
- ② leads to death

vr. 21-22 summary of chapter -
what happens to good & evil

looking for wisdom } ^{to} protect evil
 { strange woman

(will - walk - the way of the good man

- seek wisdom - we'll find it

- wisdom connected w/ Revelation

2/26/19

PROVERBS CHAPTER 3 -

απα
πληθος
χρησις TO - place spot
δοος - how much - great
αα " " "

I SECTIONS

ΠΙΧΕΛΩ & VAVS

A by topic

1-12 vs. Exhortation → (special promise result) [cycle]

vs. 1 teaching = word instruction used for 5 books of Moses
result 2 vs. 2

vs. 3 kindness: loved TOH - didn't slip at what
was required by law - Boaz

Synonymy of the OT - practical exhibition of
being kindness to another individual - eg. good
 Samaritan - not unique to N.T.

lent - could cedar - expressed emotions, intelligence,
will, volition.
event favor good success sign of God!
P. Lk. 2:40

vs. 5-6 KEY TO CHAPTER
trusting = leaning on - more than "head kn."
coupled w/ obedience

6. make paths straight of vs 45:13 - Cyrus

vs. 7, 8: your body: navel

vs. 9, 10: Honor the Lord... give to the Lord THE BEST -
THE FIRST - test of faith

vs. 11, 12: the exception clause - SUMMARY of vs 1-12



2/28/79
3:11-12

Proverbs

[pre - keep commandments etc. of parents
blessing (first fruits of wealth) / what happens
if you don't /

- keep: a. off the course of wisdom - w/ discipline to correct.
b. corrective of 9, 10 to make sure that they're
no misunderstanding

< Kidner: serve God for who he is not because
it's a good investment >

13-18

How blessed is the man that finds wisdom.

d. Pro. 16:20; 8:32; Ps. 1:1 ^[of wisdom of God] word in our lives - turn it over & over
meditate - muller to self

... And trapping are those who hold her
fast.

vs 27: practical things we ought to do →

"Do not..."

"Being a good neighbor"

Do not

Do not

Do not

Do not

For... etc.

humility / honor

know! gifts from God - works yeah good

but not affected as though done by someone
else.

CHAP. 7.

vs. 5 Acquire wisdom!

↳ habits - each little step makes up a mile.

Seek wisdom as a habit

CHAPTER 5 -

vs. 1-2

1) warning of Adultery
blessings of faithfulness

listen

contrast ~~to~~ reflect upon - grand knowledge
(vs. 6) does not know her way

(4) bitterness - guilt +

(5) shed

(7-10) ultimate result of going into the adulterous
a. disintegration of best years of life of young man
b. loss of possession - wealth

11-14
pangs of conscience
- disregarding teaching - warning

A

(15-21) ; CONTRAST TO FOREWARD; SEXUAL RELATIONSHIP IN MARRIAGE
PATHEM BLISS! [POETIC DESCRIPTION - NOT MANUAL]

(22-23) The trap of lustfulness (repeated) of 1:18-19
- GROSS SIN OF IMMORALITY!

Body involved w/ Adultery (view of Body Temple of H.S.) ←
- especially w/ ADULTERY!

It shouldn't (but it is) a problem w/ those in X-100 WORK

1) changing values of our Society

2) don't see the subtle nature of this temptation

3) don't " " emotional/sexual need involved in this temptation

'76 Eternity mag.: Seeing how immorality can happen in X-100 work, etc.

① Rom. 5: 'free for every appearance of evil.'
get out of the situation

② - As ministers of V.C.

Never go alone to counsel a woman

[go in church - or w/ someone else] ✓

③ subtle - our ego is boosted by thought that
// someone else is interested in us - don't want
trouble but don't want to tell ego-supplier.
Matt 10:16 wise as serpents

④ write our marriages what they ought to be
a. Prov. 5:15 drink water from your own cistern
b. 1 Cor. 7:1-6 meeting needs of both members of marriage.
c. don't think that as X-in we will have best of
marriage without ende! WRONG. We have to work
at your relationship - give.

→ not even conscious of other

→ know the needs of our partner - get inside other
person - [RISK INVOLVED!]

→ open ; loving in response to other person's needs.
→ required TIME : it's a relationship (flowers can't

grow except in the presence of the sun - time!)

→ react to the need [no up service]

(don't assume that what's important to us is important to
the other) give them something that is important

to them ; at the same time cost you something

EPHESIANS 5:25 "as X loved his church."

GAVE

Gen. 2:23-24 : help suitable to
meet our needs.

3/5/77

PROVERBS CHAPTER 6

22; 23; 24

practical section

- get wisdom

- teacher to students

short pithy statements → long statements toward end of the book

vs. 1-5

Co-signing - contracts [pledging self]

1. General statement

2. warning - ~~"stranger"~~ "stranger"

eg. Judah & his Brothers in Egypt

- if Benjamin taken Judah's responsible

eg. Paul & Onesimus [servant of Philemon]

~~if~~ - "leaving" out over coat

- ① prudent / wise in business dealing
- ② if co-signing - know who the person is - confidence in person
- ③ well aware of own resources - aware of what it could cost you if other defaulted

ONCE IN A ~~"LIFE"~~ "LIFE"

② Be persistent to get free

③ Beg for mercy

vs. 6-11

ANT-ILLUSTRATION OF INDUSTRY

Bridgeis - Synnicher - "Shame that we've not ~~learned~~ learned lesson from so-called animals"

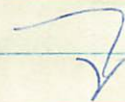
What's Th. Sluggard to learn from the Ant

1. Distinguish the Time

2. Can't depend on anyone else ~~THAT~~

3. Self-motivated

Sluggard of ~~26:14~~ 26:14



— Samuel: - can't seem to get going
Never commits himself to ~~the~~ refusal -
deceives himself - "just a little more sleep!"
eventually believes own excuses - opportunities
slip away with by with.
cf. 24: 20-34

How subtle it all is: passed up a few too many
opportunities, made a few too many refusals
till it's too late. But it's all so subtle and so
pleasant as falling asleep...
— Kidner

Remember the ANT

- ① Don't gossip on time
- ② can't clipped on anyone else
- ③ Self-motivated



But remember to keep LIFE IN PROPER
PERSPECTIVE (Balance & life).

vs. 12

WORTHLESS PERSON

Busy, busy but going about it the wrong way
worthless - worthless - would be so insensitive

that they'd go into sanctuaries and praying drunk

— Eli's sons extracting people sacrifices / women

Samuel 17:22 - homosexual relations with Levi in Benjamin

basic prob: perversity in his heart

— spreads strife

— all his gestures to provoke anger.

3/7/79

PROVERBS 6:16

Vh. 16

"SIX things ... for seven" poetic device - semiter
in dealing w/ #s in poetry - parallelism by
adding one more in the next line
"Abomination" something incompatible to the nature
of God

- Why does God hate these things? (checking over
familiar territory - looking for new picture)
a. expressed that God is not just love - but
He's capable of acting (wrath)

[Ex 20: fear of God] (sermon for today) swinging
of the pendulum from era of "Holy & Righteous God"
(setting Him at a distance from us) to "our Good-budding
in the Sky" (not seeing who God really is) - We
need balance

God takes sin seriously

Vh. 16-19

1. Haughty eyes: PRIDE (reflected in how person carries
self)

2. Lying tongue: False witness

3. shed innocent blood: not just outward manifestation
- criminal nature

4. heart devises wicked plans: control center of man
Mat 15: 18, 19 Mk 7: 21 Lk 6: 44-45

5. Felt from to evil - whole person involved in evil ^{Heart seeks} ^{to do} evil act

6. A false witness - see # 2

#7 spreads strife among brothers: can be subtle

→ Eph 4: 3, Tit 3: 10-11; 1 Cor 1: 10 Rom 16: 17-18

WATCH THE FIRST STEP THAT TAKES US FROM THE
PATH - FANTASY TO REALITY HAS TO TAKE FIRST STEP

Francis Schaffer Markings of a Christian

Lm. 17: 21, 23 - our minds & X-minds ought to compare world
not clean but same -

(prev. 6:19 cont)

Thu. 13:35

Not our doctrinal kn. that'll convince others of
our faith BUT OUR LOVE FOR ONE ANOTHER

vs. 20-ff

WARNINGS AGAINST ADULTERY

- Follow commands

vs. 22: what they'll do for us:

1. walk w/ you
2. guide you
3. (sleep) watch over you
4. (wake) talk w/ you

cf. Ps. 119: 7-14

- keep far from sin
- keep light to us
- keep us on path

vs. 27, 28: // you play w/ fire then you'll get burned, etc.
// can't play w/ sin w/o paying the price
WATCH FOR THE FIRST STEP!

vs. 29-35

COMPARISON OF NEEDY THIEF AND ADULTEROR

- can never make the thought right

CHAPTER 7

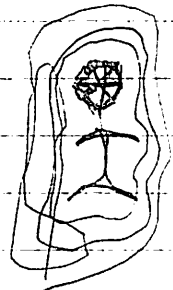
[ENVELOPE STRUCTURE - SHORT INTRO, BODY, RECEIPT OF
BEGINNING)

keep store, ~~the~~ bind, write -
the discipline

must ~~celebrate~~

"apple of our eye" precious paper

Description of Simpson, ~~James~~ GUY.



4/1/19

PROVERBS 8

ISSUES OF THIS CHAPTER

8:22

WIP

Janah

{ possessed
created

if this personification ~~speaks~~
of wisdom which is Christ
then is Christ created?

wisdom of God is Christ (1 Cor. 1:24) / is
Christ created.

ARIAN CONTROVERSY

Arianists battled Arianism -

Nicene Creed - "Begotten not made"

Eternal generation:

(Father eternally begets Son - Son eternally
begets Spirit.

— Ron Pierce (Master's Thesis) - translate

WIP as begot (past of beget)

— Curtis sides w/ trans of NASB: "possessed"
word used 12x in book of Proverbs all times
trans as "possessed"

71111] }? Don't agree w/ Christological interp of
chapter - feels like they were later
applied to this section

vs. 13 fear of the Lord [hate evil]

vs. 17: sounds like book of John

STRUCTURE OF SECTION

4 sections vs. 1-11; 12-21; 22-31; 32-36

1st 3rd contain 22 lines vs. 32-36 11 lines

Heb. alphabet 22 letters.

— structure reveals that we're dealing w/ poetry

∴ wisdom personified as an attractive and not X

*

vs. 1-

wisdom personified as woman -
head what she says -
characteristics

noble

right

truth

no wickedness

all straightforward to understand

- wisdom dwelling in Prov.

- is fundamentally connected w/ revelation. Kidner

16.10

Imperative

Take my instruction!

exercising on volition \Rightarrow ~~THE~~ II

10-11

It value:

> gold, silver, precious stones

It's a attribute - it's not a person

- give craftsmen success

- impress ~~us~~ of how ~~God~~ wise God is

3:9 - by wisdom God created the world

2 Cor 4:4 Image of God \Rightarrow X
related w/ wisdom

It's in X that complete wisdom is revealed



Χρῖς αὐτοῦ σοφίας
Χρῖς ἐμοῦ οὐ σοφίας τοῦ αἰῶνος

ΧΡΙΣΤΟΣ ΕΟΙΝ ΚΥΡΙΟΣ
ΤΩΣ ΜΟΙ ΚΑΡΔΙΑΣ

3/A

Proverbs - Chapt 10

March 30 - topic for the paper -
methodology to approach the book of Proverbs
Proverbs of Chapter 10
like / dislike?

- every verse contrast not "real" train of thought
dealing w/ verses
almost all contrast statement: antithetical
parallelism.

vs 1

father - father interchangeable

wise son make parents glad / foolish son saddens
parents cf. 9:12 - looking at differently -
one's choice is one's own responsibility but
the effect will be felt by others

vs 2

interpreted on the basis of ex.

> does it refer to the here / now or future?
righteousness does not always deliver from
death (cf. Ps. 37)

- prosperity characteristic of righteousness
wicked may flourish for a season but
will fall

cf. Prov. 11:7; 14:32

→ OT. concept of Sheol - shady shadowy place of
darkness no separation between righteous;
wicked -

→ Idea of progressive revelation: doesn't mean
that it isn't there but our ability (given
according to God's providence) to see or under-
stand increases.

11:22 - general principles / not promises

were taking about principles that were completed
more completely explained in NIT. - NOT NEGATED!!

Vb 3 God will not allow righteous to hunger } ~~Western side~~
 " " " curse " " " ~~Native~~

understand the point of the prophets

Ex. 4 -

3/16/79 PROVERBS 10

vs 2 - dealing w/ the ~~text~~ here and now not necessarily means that author had some sort of eschatological revelation (though this does not deny it.)

NOTE: Need to deal w/ Prov. as scientific rational study but balance ~~of~~ by teaching ministry of the Holy Spirit [BALANCE]

vs 5 Reason some succeed - others fail
view of Prov. "I FIGHT POVERTY - I WORK"

vs 6 - implied parallelism

Righteous do such & such
wicked (do such & such) - [reset]
"Blessings are on the head of the righteous,
But the mouth of the wicked conceals violence"

1. Blessing identifies the righteous
wicked " " wicked
2. Blessing - others directs to righteous
Violence (even though hidden) - " " wicked

Soul - persons/being as "Too soul went down to Egypt" ~~normal~~ meaning "soul."

vs 8 - wise person listens to instruct: open receptive
- CONTRAST - Fool, whose too busy talking to listen to true wisdom - thrown down, cast out proven false [destructive]

(over)

vs. 9.

walking morally / upright nothing to worry about
man who walks apart from God will be found out
- possible temporal punishment.

vs. 12

love forgives - does not call to remembrance past
sin - cf. Lev. 19:18 ; James 5:20
AMEN!!

Fr. 119:9-16-

Proverbs

5/17/79

Intro. material

- sources of wisdom
- basic rules
- methods of communication

parallelism (types)
interpretation of ~~are~~ in part sect. (eg. ch. 8)

Subject studies in beginning of Kidner
Key themes

fear of the Lord
(no Hebrew ^{shades of meaning} words)

- general characteristic of 1st 9 chapt.
- analysis of few proverbs
 - identify patterns
 - what it means
 - how it applies

Literary units etc.
(not open Bible)

CHAPTER 10 -

have to deal w/ this chapter individually
parallelism?

Proverbs dealing w/ WORDS:

beginning in verse 11:

- | | | | |
|-------|---|---|----------------------------------|
| vs 11 | { | Righteous/Wise | Wicked/Foolish |
| | | 1. nourishment - refreshment -
edification <u>true</u>
[spring as opposed to cistern] | 1. false deceptive - destructive |

- | | | | |
|-------|---|--|---|
| vs 13 | { | 2. source - receives instruction | 2. have to beat him w/ ^{weighs words} <u>appropriate</u> a stick |
| | | ^{disgrace} his words | |

- | | | | |
|-------|---|---|------------------------------|
| vs 14 | { | 3. will not tell all that he knows | 3. tell all that he knows or |
| | | [many times wise thing to do is to not let him know he knows] | |
- keep watch ~~that~~ 12:23; 12:28

vs. 19 4. ^{shut} know when to keep mouth 4. the more words the more opportunity to stumble

vs. 20 5. value/worth of words of a wise man

vs. 21 6. see #1 nourishment

vs. 31 7. implied: act wisely prosper & live 7. implied: stumble & die

vs. 32 8.

acceptable: graciousness, favor

Week 4

vs. 15: wealth opens a person from many difficult is / poor exposed to body & social privation.

30: 8-10 who's right proportion of wealth actually his needs / - nothing intrinsically evil.

vs. 22 Blessing of hard that makes rich / ^{all of righteous} ^{they're satisfied that you work, toil} Gen 3: 17-19
cf. vs. 3 - hunger craving & worked

3/26/74 Prov. 11

10:23 wisdom should be a pleasure

11:1 \leftarrow abomination - something contrary to God's nature
11:2 pride: root - boiling seething, presumptuous, violent.
 \rightarrow This section looking at this section from a pragmatic point of view
- can you choose between what pays well & what is right
right \rightarrow we do what is right.

11: 4-5 \rightarrow you will reap what you ~~sow~~ sow



17: - Ps. 16:10-11 clearest statement of after-life -
O.T.

reward of righteous $\left\{ \begin{array}{l} \text{no door at all} \\ \text{I kicked} \end{array} \right\}$

18: - wicked for a season prosper - righteous may
suffer " " " " at death both ~~will~~ ^{will} ~~take~~ ^{take}
until righteous delivered deliverance wicked will take
~~reap~~ wicked takes r. place

19: - rejoice w/ righteous $\left\{ \begin{array}{l} \text{cf. Eccles} \\ \text{shout w/ wicked people} \end{array} \right\}$

12+13 contempt for neighbor
social relationship truth & wisdom etc.

counseling & confidence
H: LEADERSHIP ^{20:18} rope to pull a ship
P 15:22, 24:6
good advisors implied

03/28/79

Proverbs ~~chapter~~ 12

contrast between wicked & righteous words

11:30 winning souls → winning soul to redeem NT.
train of thought for Christ

Note 11:17-24-26: If one is generous! (and he will be
blessed - all increasing - showing kindness (needed)
to try ~~it~~ and to meet a brother's need.
- Do it 'cause it's right not for even "just gain."
S. Job. 1:9-11

Pro. 22:23; 23:11/24:18; 22:25:22

11:22 p. 12. Beautiful woman ~~her~~ character
monstrosity as expensive piece of jewelry
on a ~~fig~~

CHAPTER 12

vs. 1 (cf. 15) stay-teachable - the importance
to remaining open to instruction - willingness
to accept correction.

"stupid" - word used for cattle - ~~don't~~ can

vs. 12: prudent man restrain - knowing how
to handle the situation

- doesn't give advice when he hasn't considered the
matter deeply

- likewise response to what the same way

vs. 10. verse for the S.P.C.A.

"compassion" to know - how broad of use
S. Heb. verb. - know something act for those needs
(that too.)

chapt. 12 words

Rigidious

vs. 6. deliver them in danger

13. escape trouble

16. overlook insult

17. speak truth

19. permanent

21. bring affliction
(good returned)

23. bright feeling

25. " " (gladness)

20. motivated by desire to
produce peace (gladness)
counsel & peace well being
for counsellor

22. delight to God

23. discrete instructions that
call for it

icked

6. set a trap for other people
ensnared by transgression slips
straight express agitation
falsehood

want lost

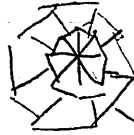
speech rashly or a word
anxiety - heart it was weight
down

Abomination to God

spoils off all that he knows
(and doesn't really know)

4/4/79 PROVERBS
B23 - potential

STAMP. 14



vs. 2. He who is upright = [Fear of the Lord]
cooked in his ways - despises Him.

- Christian liberty \Rightarrow don't let the permission swing
too far // relationship to God \Rightarrow moral conduct

"He that hath my commands & keeps them,
He will live in me & Abide in me."

Dead legalism be careful
obedience be obedience & faith.

FAITH vs. vs. 26;

Security & Fear of the Lord
property \Rightarrow involves mental possession

of { vs. 14 - Back slider
he retreated -

32 a. carcasses (R) this HR
32 b. what about heaven possibly
34. truth correctly (to be)

vs. 4. weighing the advantages with the disadvantages
& exam. don't still vs much work

vs. 6. water & attitude - not intellectual cap
compassion.
keeps seeking looking never find work

Let's stubborn (ch. 13:20)

vs. 13 oppresses the poor
deceives the honest

vs. 27 Fear of the Lord fountain of life
are many wisdoms & death.
(P. 13:14) Vanities renter & secular prayers
where does the teacher
originate as (source)



Spencer
Counselor
- Friends

P. 13 assumed that teacher & parent would
attack etc

P. 13 wisdom it needs to reflect that
but - opposed me -
(Fear of the Lord is a fountain of life)
words of the Lords is " " " "

respond to principles

9/6/79 Proverbs

chapt. 14.

vs. 10

(we know our own bitterness - don't share them
joy of stranger - doesn't share
extreme picture of situation.

- certain feelings that we'd share w/ certain
friends, intimate friend, strangers etc.

Principle:

① Use discretion used in what we share w/
other: "throwing pearls to swine."

Wisdom - ? you must be willing to a certain
extent, to take risks. -

Use wisdom w/ - but must hold our confidence in
sharing confidence.

② we do need to share these feelings -
candidness needs to be expressed - "I'm
going thru a prob. that you have, etc."

Wisdom in treating what they share w/
us - gentle, compassionate.

[cf. vs. 13 - life's a mixed bag - laughter/sorrow
not all emotional grief not lifted by laughter
+ relationship to verse 10 - feeling for and w/
our brother].

Discretion is integral part of wisdom -
(P 12:16) doesn't act/speak w/o thought - doesn't get caught
up in passion or emotion (bad sense). Analyse
situation
contrast (calm decision - acts & speaks
acts & speaks w/ w/ht of emotion)

vs. 16 - wise man able to accurately assess his
own capabilities (analysis involved) + situation
responsibilities

✓

- Fool ~~rather~~ right in w/o real self evaluation
of what situation requires

of fool

- vs. 17 characteristic of acts on emotion -

impulsive - short temper - demand order anger
quite rapidly.

Scholars liked to change two/one letter 'cause
parallelism is odd

quick temper ~~man~~
coldly methodical man

17:29 - quick temper exalts folly

19:11 - doesn't react on basis of emotion.

ὁ λόγος ἐστὶν κυρίως
καὶ αὐτὸς ἐρχεται εἰς τὴν ψυχὴν

4/18/79 PROVERBS

chapt. 14 - Carl speaks out of the word the moment
chapt. 15

vs. 1. prov. doesn't teach appearance at my cost
but a conciliatory approach.

cf. vs 28. - heart parallel with mouth

HEART
LIPS [MOUTH] quality of speech indicative
of quality of heart (vs. 7)

((ponder upon -
power out -))

proverbs recognized that there's a growth process
involved.

vs. 4. effect of words

healing - gentleness

crushing of spirit - provoked

vs. 14.

wisdom - intellect man seeks kn.
mouth - speech grazing on folly

vs. 2

Take gen. prin. apply ^{to} ~~specific~~ specific
situation -

spout of his words - demonstrate this folly

vs. 23.

A man has joy - his apt answer...

"joy/satisfaction at use of precise word."

"And how delightful is a timely word"

vs. 33

"The fear of the Lord..."

beginning, yet it started, moved it out.

APPLICATION: (?) career success at family's expense; family become fitted as an star - overachiever & strife.

16 minutes to go

4/20/77

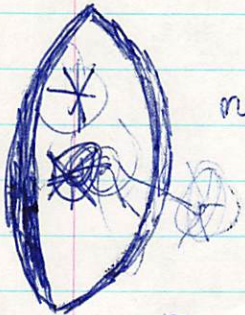
PROVERBS 16

GOD'S SOVEREIGNTY -

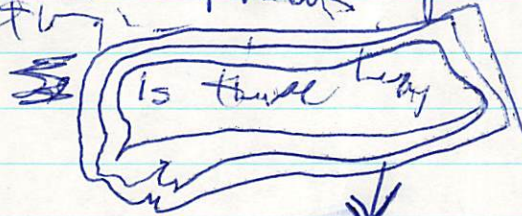
(SEVERAL PROV. ABOUT THE KING; RULOR)
VS. 10-16

vs. 1:

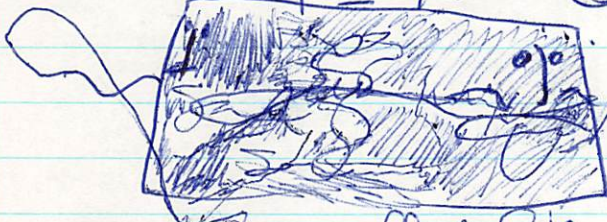
PLANS OF THE HEART TO
ANSWER OF THE TONGUE



It's God who ~~responsibly~~ responsible for the ~~resulting~~ result



vs. 2 ability to know ~~about~~ ~~involved~~



Jesus can see all
true standard - motives.

Holiness & Theology Book & Ruth

circumstances deal w/ decision



DECISION

NECESSITY OF SITUATION - ~~IN~~ IN FELLOWSHIP
WITH GOD - TO TAKE IT IN ~~STRIDE~~

vs. 4. "even the wicked" ⁴ doctrine of Reprobation?
the words ~~make~~ ~~for~~ ~~nothing~~ or
permanence.

work order - no loose ends in
kingdom of God. God's not surprised

4/23/79 Proverbs:

chapt. 16

vs. 26 hard, painful work

A worker's appetite works for him,

For his hunger urges him on.

principle: If we're hungry enough we'll do something about it.

- we ought to have the ~~same~~ same desire for righteousness, etc.

vs. 32 heat & anger are enemies of wisdom - keeping his cool under stress is better than a military victory.

MONEY:

17:8; Bribe - prosper in his way
good "captation" where in other areas it's condemned - but here there's no moral judgement just a statement

cf. Ps. 23 --

17:15 - a bribe succeeds - but an overriding principle
~~24:14~~ states that it's morally wrong.

17:1 / 16:19

what is morally right? we ~~know~~ what succeeds
but what's right?

Ps. 37:16-17

~~the~~

- Do not be consumed w/ getting wealth Ps. 23:4-5
- Give us enough 30:8-9

4/25/11 Proverbs
ch. 17

vs. 27 restrained speech -

vs. 9 - coverer transgression seeks love

[careful to preserve a relationship]

CONTRAST:

He who repeats matters \rightarrow harping on
something or abusing someone's confidence
- or -

he seeking forgiveness repeats sin? Forgiver repeats words.

vs. 12: straighten & middle-left - poke ~~under~~
dyke to let a little water - get the whole flow -
a little anger grows before you know it.

vs. 17 ^{trouble} you for what family's for and
who your true friends are

vs. 18: use common sense in how you help him
- don't unwisely put yourself in jeopardy for
nothing.

vs. 18: 24

17 V 7 - to be associated with friend

V V 7 to cause evil / to break
- superficial friends instead "friends"

more important to make "genuine" friends.

vs. 24: One w/ understanding attacks here: now
Picks off to another vague adventure neglecting
the here & now.

vs. 10 < fol pay for advice that he may never implement
having no sense can't purchase wisdom
vs. 10: stony - teachable - learns from mistakes reacts
sensitively. - fol dull w/o sensitivity to error.
vs. 27: 22

chapt. 18

vs. 2: confidence in his own "wisdom"

"beyond learning"

cf. 21

vs. 6, 7: Fool uses tongue - all the wrong ways
earns himself a smack in the mouth

vs. 13 - imprudent answering - listen to what's
being said, can't speak to problem till
problem has been revealed

vs. 17: get all the information.

vs. 12: If you want to be wise, you need to come
humbly to its teaching - have to confess
that you need its teaching.

Humility cuts across ~~four~~ ^{our} values as people
→ our society would go to
cocky - proud (confident) || proud → Arrogant(?)

vs. 8: gossip - were attracted to it - relish that
it causes

vs. 19: easier to destroy friendship than to heal
one that's been damaged.

example - marriage relationship
damaged etc.

read 19 -

9/30/18 PROVERBS

READING NOTES DOES WAY 25

NEXT TIME : PROVERBS 20:1; 23:29, 30; 31:45 etc.

FR1 : WIFE 31:10 ff; 19:13, 14; 27:15; 18:22; 12:4; 14:1 &

QUARRELING 20:3

Keeping my tongue from strife is a honor for a man
But my fear of quarrel.

- 18:16 - giving a bribe - prevents justice - moral judgment
- other instances where something different -
possible to get a hearing with you grant a gift -
gift w/ no intention to prevent justice; just to get
a hearing - no real ulterior / moral motive.

chapt. 19

vs. 3 - foolishness of man subverts his way,
and his heart rises against the Lord."

- Fool thinks up - then blame God
or foolishness manifest in rage against God.

- go into things with prudence/wisdom God in proverbs
requires - do things with diligence that
God in proverbs requires.

Cynical.

vs 11. discretion slow to anger acts across our nature

vs 17: "rich don't oppress poor - do what we ~~can~~ can to
help poor - this is not purely secular wisdom
fundamentally religious -
loaning to the Lord - I'll repay -
for the sake of the

poor - you do it cause it's good - L.
with 28:1, 30:1 / vs 1:27; Ruth (Book 8)



vi. 18: Discipline your son -

David failed to discipline his son and they ended up dead -

Prov. indicates that there's a time when discipline is ineffective.

12 - 3 molded him

13 - 12 bend him

14 - 18 break him

19 + only thing that'll change him (the hunchback) is death

except. only spirit of God will change him
no one's ever behind hope.

vi. 17 - beyond bad temper

- a repentant (in side) ~~is a~~ ~~man~~ ~~if~~ sincere

about things ~~at~~ ~~once~~ ~~returns~~ continually -

forever bailing the kid out of difficulties.

out of kindness we want to help -

but in the long run -

vi. 25 scatter your punishment him he'll never

learn - unless will learn through

deterrents - some won't be deterred to some.

If consistently applied word omphalos will
see and weed.

5/14/79 - Proverbs

- Religious Values in Proverbs - Fri

- clear understanding of man's ^{inability} ~~inability~~ ^{inability}
man can be complete in his walk before
the Lord.

chapt. 20:9 / section - Kidner

~~CHAPTER~~ 20

vs. 25-

warning against acting rashly

- "It is holy" dedicating something to the Lord; pledge and
making a vow w/o thinking about what's involved -
w/o counting the cost.

Ecc. 5:1-6

→ Balance - do what is the mind of God

Eph. 5:15-17 - don't let religious vow
keep you from fulfilling ^{legitimate} social/economic etc.
obligations - i.e. taxes, bills, support of others.

Using religious vows

cf. Mark 7:6-13

JA. 4 - two men bargaining in market place

- getting price down by degrading product
then boasting over his gain when he leaves.

- cryptic // to few words turn ear to eye
in this instance no morality involved/real deception involved

~~CHAPTER~~ 21 / Wed

vs

B

21:13

15
→ 17 finding

25

26

20:27

21:1, 2, 31

Proverbs

5/16/19

General Principle - [to certain extent]
 22:6 - Instruction & discipline "promise"

21:13

15

25

26

29:15

Eli's Son, Samuel's Son, David's
 Son,
 Disciple ~ life.

20:27

21:1, 2, 31

"in the way he should go"

literally "in his way that he should walk."

misinterpretation - character - Prov. 6:6

archer bending a bow - wrong!
 natural inclination.

- Part of proper training is spend adequate time w/ the child

→ developing hunger & thirst in the word

What we do w/ our money?

- Prov. 21:13

- pragmatic level of these proverbs - miser builds for himself despair in his own time of need
 cf. Prov. 24:11, 12 - Deliver the oppressed

cannot excuse our responsibility of doing what we can for the oppressed

10-pkz. "circumstances make a man neither weak nor strong they only indicate which he is."

Proverbs

5/18/79

1-9 extend (+life) ~~poverty~~

10-22:16 sentence (2 line) proverb

22:17 - Introduction to new section

22:17-23:14 - section parallel very closely w/ previous

European literature : Instruction & Americanism
Precepts

- Egyptian piece portrays higher (or at least unique) nature than typical E. lit. (think E. taken from Prov.)

but ~~the~~ Imaginative opposite seems true - vague passage w Egyptian material clear in Proverbs

DATE: ? period of the judges (in Egypt)
can't date material conclusively.

22:26-27 - taking great risk in cosigning a loan
picture - ~~\$~~ man defaults you're asleep, the
man comes in & takes the bed from beneath you.

vs 29 - if you're good at what you do you'll be promoted.

23: 1-3 - express self-restraint ; interview stature - "put your best foot forward" - - - - - maintain "understood in social context or in diplomatic context" advice for conduct in presence of the King.

24:26- kisses - good pleasure

us 27 priority & work order // make sure there's money before you start.
associated "building house" w/ "marriage" - make sure
we have the resources before building to house
blame to produce wealth before it's consumed.

7/23/77

Proverbs - wealth

right priorities emph. - don't get obsessed w/ money -
pursuit of money

Prov 28:21 - idea of a court case - some people
will commit perjury for a piece of bread

Amos 2:6

Prov 28:25 - greed - doesn't let anything get in
the way - gets in his steps in feet -
- contrast righteous works had (in pitiless)
w/ the bounds of morality.

Prov. 22:16 - every thing this one does is to gain for
self -

28:3 - gain - poor man  obsessed w/ acquiring

28:19 working diligently - ~~plenty~~ plenty of good
things -
works for nothing yet that he works for - lots of
nothing.

27:18-23

17:2 How far a person can go w/ diligence.

Don't do the wrong thing - Do the right thing.

22:7 - borrowing

23:20-21 Don't waste your resources
- non-essentials

② be careful not to spend money in things
(21:17,20) that will actually deplete you.

3:9-10

21:13-

22:9-

29:17 - lends to the

28:27 - never went

29:7

John. 2077

James 2:15-16.

X

26:4,5

Study guide

= put prov. princ. together.
- k. structure
- closed Bible.

Prov.

5/25 Lord's use of Prov. incentive to Books value

29:17,8

20.22

26:1,5 - two prov. together give us princ. of approaching
a fool - situation, circumstances;
wisdom needed on using these principle

Answer/Answer

wisdom is wedded to a particular situation
→ drawing out correct principle in correct
situation

can misapply principle (though principle
may be correct) won't help no one. Job excellent

example Many kn. all principles in Prov. but not how
to apply them. Develop sensitivity to apply
them in correct sit. - an art not a science
can't just plug X in all other. James 1:5

God'll give answers: Wisdom - God welcomes
our questions -

Prov. not meant to be absolute invariable principles
applied w/ a meat cleaver - chopping our way
through life.

29:3 - Job's friends misapply this prov. -

26:7 - what a fool can do w/ a proverb.

8 - can't accomplish what sets out to do

9 - drunkard w/ a thousand books dangerous enough
theology to be dangerous etc.

10 - warning someone you don't know anything about.

AND TO HIM WHO LACKS UNDERSTANDING SAYS,
"STOLEN WATER IS SWEET; AND BREAD EATEN IN SECRET IS PLEASANT."
BUT HE DOES NOT KNOW THAT THE DEAD ARE THERE
THAT HIS GUEST ARE IN THE DEPTHS OF SHEOL.

PROV. 9:13-18

THE NAIVE BELIEVES EVERYTHING,
BUT THE PRUDENT MAN CONSIDERS HIS STEPS.

A WISEMAN CAUTIOUS AND TURNS AWAY FROM EVIL,
BUT A FOOL IS ARROGANT AND CARELESS.

A QUICK-TEMPERED MAN ACTS FOOLISHLY
AND A MAN OF EVIL DEVICES IS HATED

THE NAIVE IS A BRIT FOOL,
BUT THE PRUDENT ARE CROWNED WITH KNOWLEDGE
PROV. 14:15-18

"ALSO IT IS NOT GOOD FOR A PERSON TO BE WITHOUT KNOWLEDGE
AND HE WHO MAKES HASTE WITH HIS FEET ERRS."

PROV. 19:2

"STRIKE A SCOFFER AND THE NAIVE MAY BECOME SHREW,
BUT REPROBONE WHO HAS UNDERSTANDING AND HE WILL GAIN KNOWLEDGE
PROV. 19:25

"WHEN THE SCOFFER IS PUNISHED, THE NAIVE BECOMES WISE;
BUT WHEN THE WISE IS INSTRUCTED, HE RECEIVES KNOWLEDGE."
PROV. 21:11

"THE PRUDENT SEES THE EVIL AND HIDES HIMSELF,
BUT THE NAIVE GO ON AND ARE PUNISHED FOR IT."
PROV 22:3 (& 27:12)

FOR MANY ARE THE VICTIMS SHE HAS CAST DOWN,
AND NUMEROUS ARE ALL HER SLAIN.

HER HOUSE IS THE WAY TO SHEOL,
DESCENDING TO THE CHAMBERS OF DEATH. "

PROVERBS 7:6-27

"O NAIVE ONES, DISCERN PRUDENCE;
AND, O FOOLS DISCERN WISDOM. "

PROV. 8:5

WISDOM HAS BUILT HER HOUSE,
SHE HAS Hewn OUT HER SEVEN PILLARS;
SHE HAS PREPARED HER FOOD, SHE HAS MIXED HER OWN WINE;
SHE HAS ALSO SET HER TABLE;
SHE HAS SENT OUT HER MAIDENS
SHE CALLS FROM THE TOPS OF THE HEIGHTS OF THE CITY:
"WHOEVER IS NAIVE, LET HIM TURN IN HERE
TO HIM WHO LACKS UNDERSTANDING SHE SAYS,
"COME, EAT OF MY FOOD
AND DRINK OF THE WINE I HAVE ~~MADE~~ MIXED,
FORSAKE YOUR FOLLY AND LIVE
AND PROCEED IN THE WAY OF UNDERSTANDING. "

PROV. 9:1-6

"THE WOMAN OF FOLLY IS BOISTEROUS,
SHE IS NAIVE, AND KNOWS NOTHING
AND SHE SITS AT THE DOORWAY OF HER HOUSE
ON A SEAT BY THE HIGH PLACES OF THE CITY,
CALLING TO THOSE WHO PASS BY,
WHO ARE MAKING THEIR PATHS STRAIGHT,
"WHOEVER IS NAIVE, LET HIM TURN IN HERE, "



SHE IS BOISTEROUS AND REBELLIOUS
HER FEET DO NOT REMAIN AT HOME;
SHE IS NOW IN THE STREETS, NOW IN THE SQUARES,
AND ~~HE~~ WORK IN EVERY CORNER.
SO SHE SEIZES HIM AND KISSES HIM,
AND WITH A BRAZEN FACE SHE SAYS TO HIM:
"I WAS DUE TO OFFER PEACE OFFERINGS;
TODAY I HAVE PAID MY VOWS.
THEREFORE I HAVE COME OUT TO MEET YOU
TO SEE YOUR PRESENCE EARNESTLY, AND I HAVE FOUND YOU.
I HAVE SPREAD MY COUCH WITH COVERINGS,
WITH COLORER LINENS OF EGYPT,
I HAVE SPRINKLED MY BED
WITH MYRR, ALDS AND CINNAMON.
COME, LET US DRINK OUR FILL OF LOVE UNTIL MORNING,
LET US DELIGHT OURSELVES WITH CARESSES.
FOR THE MAN IS NOT AT HOME,
HE HAS GONE ON A LONG JOURNEY
HE HAS TAKEN A BAG OF MONEY WITH HIM,
AT FULL MOON HE WILL COME HOME."
WITH HER MANY PERSUASIONS SHE ENTICES HIM;
WITH HER FLATTERING LIPS SHE SEDUCES HIM.
SUDDENLY HE FOLLOWS HER, AS AN OX GOES TO THE SLAUGHTER,
OR AS ONE IN FETTERS TO THE DISCIPLINE OF A FOOL,
UNTIL AN ARROW PIERCES THROUGH HIS LIVER;
AS A BIRD HASTENS TO THE SNARE,
SO HE DOES NOT KNOW THAT IT WILL COST HIM HIS LIFE.
- NOW THEREFORE MY FRIENDS, LISTEN TO ME
AND PAY ATTENTION TO MY WORDS OF MY MOUTH.
DO NOT LET YOUR HEART TURN ASIDE TO HER WAYS,
DO NOT STRAY INTO HER PATHS

⊗ * JESUS
LOVED!!!

SARON

SOLOH

x Ps 19:7
x 116:6
x 119:130

"THE LAW OF THE LORD IS PERFECT, RESTORING THE SOUL,
THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE."
Ps. 19:7

x Prov. 1:4

x 22

x 32

x 7:7

x 8:5

x 9:4

x 13

+ 16

x 14:15

x 18

19:25

+ 21:11

+ 22:3

27:12

EZE 45:20

Ro. 16:18

19

"THE LORD PRESERVES THE SIMPLE;
I WAS BROUGHT LOW, AND HE SAVED ME."
Ps 116:6

"THE UNFOLDING OF THY WORDS GIVES LIGHT
IT GIVES UNDERSTANDING TO THE SIMPLE"
Ps. 119:130

"TO GIVE PRUDENCE TO THE NAIVE,
TO THE YOUTH KNOWLEDGE AND DISCRETION..."

PROV. 1:4

"HOW LONG, O NAIVE ONES, WILL YOU LOVE SIMPLICITY?
AND SCOFFERS DELIGHT THEMSELVES IN SCOFFING."

Prov 1:22

"FOR THE WAYWARDNESS OF THE NAIVE SHALL KILL THEM
AND THE COMPLACENCY SHALL DESTROY THEM"

Prov. 1:32

"AND I SAW AMONG THE NAIVE, I DISCERNED AMONG THE YOUTHS,
A YOUNG MAN LACKING SENSE,
PASSING THROUGH THE STREET NEAR HER CORNER;
AND HE TAKES THE WAY TO HER HOUSE,
IN THE TWILIGHT, IN THE EVENING, IN THE MIDDLE OF THE NIGHT
AND IN THE DARKNESS
AND BEHOLD A WOMAN COMES TO MEET HIM
DRESSED AS A HARLOT AND CUNNING OF HEART."

q 1.

↓ over

SIMPLE

Ps. 19:7
110:4
117:130

Pr. 1:4
1:22
1:32

7:7

8:5

9:4

9:13

9:16

14:15

14:18

19:25

21:11

22:3

27:12

Ez. 45:26

Ro. 16:18

19

172

185

6612: פֶּתִי pethiy, peth-ee

פֶּתִי pethiy, peth-thee

פֶּתִי pethiy, peth-aw-ee; from 6601
silly (i.e. seducible) :- foolish, simple

6615: פֶּתִי pethiy, peth-ah-yooth; from 6612
6612 silliness (i.e. seducibility) :- simple

6601: פֶּתִי pethiy, paw-thaw'; a prim. root; to
open, i.e. be (causit. make) roomy; usually
fig. (in a mental word sense) ~~simple~~
to be (causit. make) simple or (in a sinister
way) delude; allure, deceive, enlarge, entice,
flatter personae, silly (one)
akakos (obj.) innocent or (subj.) unexpectant
a-KAKOS

6

~~57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100~~
745, 753, 881, 882

Religious & Theological Abstracts 1958-78 not one
single reference to Simpkinson or Simple etc.

Saw Tony ^{CH} Proverb
220.7
1-7-20

261.8
Sil r Sider R.J. Back Xmas
— a use of Menger: a
Biblical study.

~~178.7~~ ~~Reading of G.~~
~~421~~ ~~A~~

— THE ENCYCLO. OF PHILO. Paul Edwards Editor in Chief
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of simplicity Oakham
Pragmatic Convergence, Belief in simplicity of
Nature, Entertained choice between scientific theories
etc.

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Edward M. Curtis

NOTE: The following bibliography is not intended to be exhaustive. It is taken for the most part from the items submitted by the students in OT 410 and most of the items can be found in the Biola College Library. The items marked with an asterisk (*) are known by the instructor to be written from a generally Evangelical perspective. Other items on the list may also reflect the same point of view.

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- sen 223.7
223.7
D 37-2
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*H. A. Ironside, Proverbs
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R. B. Y. Scott, Proverbs, Ecclesiastes, (Anchor Bible)
C. H. Toy, Proverbs, (International Critical Commentary)
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*William Arnot, Proverbs - Laws from Heaven
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prov. 1:22
pp 21-26

"Simple ones" those who are as weather-vanes, light of head, & turned by every wind; shallow of heart, they live the easy life of hand to mouth. "Scorners" the superior people, who 'know, don't you kn.' to whom earnestness is fallacious & devotion 'cant'. 'Fools,' to whom kn. is a reproach, who stupidly go on their way, & resent interference, even for their good. "p. 22
"I. Reprod of a SIMPLE who loves simplicity. By the 'simple' is meant that class of sinners whose leading characteristic is the absence of good rather positive activity is evil. The root of bitterness has not yet forth in any form of outrageous vice, but it remains destitute of righteousness. The simple for time are always a 'numerous class,' but the simple for eternity are ~~even~~ more numerous class still.
[see photo stat #3]

prov. 7:6ff
pp. 177-83

[see photo stat #4]

proverbs 9:1-6: "pillars, = script, are emblem of strength, beauty & durability. # 7 = perfection.

pp. 216-249

"killed her killings" - i.e. sacrifice.

vs. 3, 4 - the choice of wisdom.

vs. 6 - the foolish man forsakes: true religion - includes two particulars, called in Script. leading to do evil & warning to do well.

prov. 14:5
pp. 370-7

[see photo stat #5)



4

2
25
158
10
25
50
102
3.70

- ② — SACRAMENTUM MUNDI, aa ency. of Tho. vol 6
 Scandal to Zionism - and Kurt Palmer Sol. ed. et al
 Herder & Herder: N.Y. '70
- WISDOM: pp. 359-362: "1. Preliminary def. The
 correctives terms of truth & wisdom have long been seen
 as the goal of effort in kn. Truth suggests primarily
 the spontaneity & the methodical accuracy of the act of
 kn., while wisdom suggests on the contrary the
 sovereign dominion of the longed for coming truth.
 But each of the concepts so strongly suggest the other
 that they can be defined in terms of each other, so that
 some pre-understanding of them may be arrived at
 wisdom is the truth beyond the effort of thought,
 which can still not be attained ~~it~~ w/o it, while truth is
 wisdom under the aspect of being arrived at.
 more simply, it may be said that wisdom is
 truth bestowed & truth is wisdom won."

prompts
 insight or
 prudence

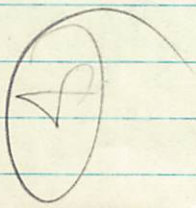
X

- ③ EXELL, JOSEPH S. THE BIBLICAL ILLUSTRATOR. Proverbs
 Baker Book House: Grand Rapids 6, Michigan 1963
- Prov. 1:4
 p. 9
- Subtlety for the simple: - true word is sometimes
 taken in ill sense, for a crafty wit to deceive others. Sometimes
 in a good sense, for understanding to prevent dangers
 that crafty men might bring upon them (us). So it is taken here.
 Compare "simple" w/ the lat. "fatuus", a fool. Simple comes a verb
 which signifies to allow or see all and that wants understanding of
 God's truth & will, & is ~~so~~ ^{so} ~~increasingly~~ ^{increasingly} allowed to my error or wickedness by
 good works or giving credit to everything, because not able to
 examine things for want of judgment. the Phil
 (see photo stat # 2)

3

prev. ~~27~~ 27: Scripture gives a blind optimism its right
p. 147 name: not Faith, but Polly.)

pg. 37 TAB FOOL: the Simple



~ solid foundation. God says if it is not a solid foundation, don't believe it! "The simple believeth every word." the prudent man, the wise man, tests what he hears."

The fear of the Lord. -

prov. 19:25 -

p. -

prov. 21:11 -

learning from others experience

p. 183

prov. 22:3 -

being prepared for what lies ahead.

p. 192-3

prov. 27:12 etc

p. 250-1

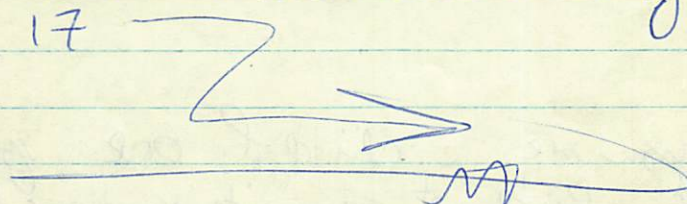
⑨

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14:15 - 18

p. 188

"There are different ways of being a fool. We may be (a) gullible (15), taking as hearsay what we should verify for our selves; (b) over-confident (16), like Peter before Gethsemane, or Amaziah w/ Joash (2 Ch. 25: 17 P) playing w/ fire; (c) irascible (17a), acting on the state of our feelings, not the merits of the case: cf. verse 29, which emph. that to see a situation calmly is to see it clearly. (14 17



17:23

p. 135

There are 3 varieties of multi closed (corner), empty (simple - we must be startled into attention).
+ open (every painful truth)

②

7: ~~Orl's~~ Annotated Reference Bible. Finis
 Leaning & Duke. Duke Bible Sales: Lawrenceville,
 Georgia. ~~1977~~ 1963 pp 641, 645, 646, 647, 650, 54, 55, 56

Proverbs 1:9 etc.
 22 etc.
 7:1ff etc.
 8:5 etc.
 9:1-6 etc.
 13-18 etc.
 14:15-18 etc.
 11:2 ✓
 25 ✓
 24:11 ✓
 22:3 ✓
 27:12 ✓

⑧ Dr. J. Vernon McGee. Proverbs. Thru the Bible Radio:
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prov. 1:4 & Being prudent is the meaning of giving subtilty to the
 p. 19 simple; it is to act prudently. It means to be wise
 in what we do -

prov. 1:22 - "Simplicity is stupidity."

prov. 7:1ff : More = calls to duty

pp 75-78
 p. 1-6 & 13-8 ✓
 87-92

prov. 14:15-18 : "If you are a child of God you will not be
 p. 129-130 silly. You're not going to swallow everything you
 hear. Faith is not a leap in the dark. Faith is
 not betting your life on something. Nor is it the
 little girl's definition, "Faith is believing what you
 know about so." My friend, faith rests upon ↓

①

I will pour forth to you the utterance of my
breath & teach you my word

prov. 7:6ff see photo stat # 7

⑥ The Pulpit Commentary ^{vol. 20} ed. Rev. Canon H.D.M.
Spence, M.A., & Rev. Joseph S. Exell:
Funk & Wagnalls Co. : N.Y.
etc

prov. 1:4
pp. 3-4

prov. 1:22: those ~~pp~~ who are indiff. through thoughtlessness
p. 14 & inconsiderateness & are \therefore open to evil.

prov. 7:6ff : a fool [simpleton] w/o intention to sin
pp. 159-60 in way of temptation

:10 concealed heart

:10 ~~xxx~~ ἀρετῆς πύργῳ καὶ σωτὴς: "highly
& debauched"

:13 - like Potiphar's wife

22. cast on as scorpions

Braith. Exposit. in 1 practical Com. Hagg. Foss. &
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Baker Book House: Grand Rapids, Mich 1972 vol. 10
Prov 7: 1ff [see photostat #6]

⑤ The Inter. Critical Comm. S. R. Driver, D.D. ed et al.
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Charles Scribner's Sons: NY. 1970

prov. 1:4
p. 5-7

Synonymously turning. From point of view of
teacher. It. to guide discretion, etc. the inexperienced
(RV. simple) are the uninitiated, the immature;
used in a neg. mid. sense, to indicate need
of instruction (used in 1:22 w/ kid commentators).

~~The parallel~~. The Heb. term signifies those of open
minds to influence, who can be easily led astray.
Parallel "youth" does emph. the idea of immaturity
(not "stupid") word may be "bike" (Ex II 6)
child (2 K. II 29) young man (Jud III 7) or w/o
respect to age - servant (2 Sam. 9:9)
- Therefore you "insight" / "discretion" power & prudence
plus or preserving the best line & procedure for
gaining an end, rather than itself good & bad;
in Pr. sometimes employed in bad sense (12:2; 14:17
24:10) more often in good sense

prov. 1:22
p. 23

here those who positively are ignorant, & deliberately
refuse to listen to instruction of right living
- disregard w/ ASV trans - but is

so long as the gilelist hold fast to righteousness
they shall not be ashamed, but are foolish; being losers
& wisdom, have become impious, have hated
him, & have become liable to reproof; Behold

5

eye causeth sorrow" (10 10). See Watkinson, *Education of the Heart*, "Ethics of Gesture," 194 ff.

In the NT the word is used to express the long-suffering patience and forgiveness of God toward erring Israel: "And the times of this ignorance God winked at" (Acts 17 30 AV, *ὑπερείδων, huperēidon*, "overlooked," and so tr^d in RV; cf Wisd 11 23; Ecclus 30 11). The use of "winked" in this connection would in our day, of course, be considered in bad taste, if not actually irreverent, but it is an excellent example of the colloquialism of AV.

ARTHUR WALWYN EVANS

WINNOWER, win'o-ing. See AGRICULTURE; FAN; THRESHING.

WINTER, win'tēr (חֹרֶף, *hōreph*, from חָרַף, *hārāph*, "to inundate," "overflow"): The rainy season, also the autumn harvest season (Gen 8 22; Ps 74 17; Zec 14 8). It is also the time of cold (Jer 36 22; Am 3 15). The vb. "to winter" occurs in Isa 18 6. *Ḥāw* (חָו) has the same meaning as *hōreph* (Cant 2 11). *χειμῶν, cheimōn*, corresponds to *hōreph* as the rainy season, and the vb. *παράχειμάω, paracheimāō*, signifies "to pass the winter" (Acts 27 12), the noun from which is *παράχειμασία, paracheimasia* (ib). See SEASONS.

WINTER-HOUSE (בֵּית הַחֹרֶף, *bēth ha-hōreph* [Jer 36 22; Am 3 15]): See under SUMMER-HOUSE. The "winter-house" in Jer is that of King Jehoiakim; mention is made of the fire burning in the brazier.

WISDOM, wiz'dum:

- | | |
|-----------------------|------------------------|
| 1. Linguistic | 6. Remainder of the NT |
| 2. History | (1) James |
| 3. Religious Basis | (2) Paul |
| 4. Ideals | 7. Hypostasis |
| 5. Teaching of Christ | LITERATURE |

In RV the noun "wisdom" and its corresponding adj. and vb. ("be wise," "act wisely," etc) represent

a variety of Heb words: *בֵּין, bīn* (בִּינָה, *bīnāh*, and in ERV *תְּבִינָה, t'bhūnāh*), *שָׂכַל, sākhāl* (שִׁכְלָה, *sēkhel*, *שִׁכְלָה, sekhel*), *לֵב, lēb* (and in ERV *לִבְבָהּ, lābhābh*), *תִּשְׁתִּיָּה, tūshīyāh* (and in ERV *תִּשְׁתִּי, t'ēm*), *עֲרֻמָּה, 'ormāh*, *פִּקְחָה, pīkḥāh*. None of these, however, is of very frequent occurrence and by far the most common group is the vb. *חָכַם, hākhām*, with the adj. *חָכָם, hākhām*, and the nouns *חֵכְמָה, hōkhmāh*, *חֻכְמוֹת, hōkhmōth*, with something over 300 occurrences in the OT (of which rather more than half are in Job, Prov, and Eccl). *Hōkhmāh*, accordingly, may be treated as the Heb equivalent for the Eng. "wisdom," but none the less the two words do not quite correspond. For *hōkhmāh* may be used of simple technical skill (Ex 28 3; 35 25, etc; cf Wisd 14 2; Sir 38 31; note that the EV gives a false impression in such passages), of military ability (Isa 10 13), of the intelligence of the lower animals (Prov 30 24), of shrewdness applied to vicious (2 S 13 3) or cruel (1 K 2 9 Heb) ends, etc. Obviously no one Eng. word will cover all these different uses, but the general meaning is clear enough—"the art of reaching one's end by the use of the right means" (Smend). Predominantly the "wisdom" thought of is that which comes through experience, and the "wise man" is at his best in old age (Job 12 12; 15 10; Prov 16 31; Sir 6 34; 8 9; 25 3-6, etc; contrast Job 32 9; Eccl 4 13; Wisd 4 9; Sir 25 2). And in religion the "wise man" is he who gives to the things of God the same acuteness that other men give to worldly affairs (Lk 16 8). He is distinguished from the prophets as not having personal inspiration, from the priestly school as not

laying primary stress on the cultus, and from the scribes as not devoted simply to the study of the sacred writings. But, in the word by itself, a "wise man" need not in any way be a religious man.

In the RV Apoc and NT the words "wisdom," "wise," "act wisely," etc, are always tr^s of *σοφός, sophos*, or *φρόνιμος, phrōnimos*, or of their cognates. For "wisdom," however, *σοφία, sophia*, is in almost every case the original word, the sole exception in the NT being Lk 1 17 (*φρόνησις, phrōnēsis*). See also PRUDENCE.

(1) In the prophetic period, indeed, "wise" generally has an irreligious connotation. Israel was fully sensible that her culture was beneath that of the surrounding nations, but thought of this as the reverse of a defect. Intellectual power without moral control was the very fruit of the forbidden tree (Gen 3 5), and "wisdom" was essentially a heathen quality (Isa 10 13; 19 12; 47 10; Ezk 28 3-5; Zec 9 2; specifically Edomite in Jer 49 7; Ob ver 8; contrast Bar 3 22.23) that deserved only denunciation (Isa 5 21; 29 14; Jer 4 22; 9 23; 18 18, etc). Certainly at this time Israel was endeavoring to acquire a culture of her own, and there is no reason to question that Solomon had given it a powerful stimulus (1 K 4 29-34). But the times were too distracted and the moral problems too imperative to allow the more spiritually-minded any opportunity to cultivate secular learning, so that "wisdom" in Israel took on the unpleasant connotation of the quality of the shrewd court counselors, with their half-heathen advice (Isa 28 14-22, etc). And the associations of the word with true religion are very few (Dt 4 6; Jer 8 8), while Dt 32 6; Jer 4 22; 8 9 have a satirical sound—"what men call "wisdom" is really folly!" So, no matter how much material may have gathered during this period (see PROVERBS), it is to the post-exilic community that we are to look for the formation of a body of Wisdom literature really associated with Israel's religion.

(2) The factors that produced it were partly the same as those that produced scribism (see SCRIBE). Life in Pal was lived only on the sufferance of foreigners and must have been dreary in the extreme. Under the firm hand of Persia there were no political questions, and in later times the nation was too weak to play any part in the conflicts between Antioch and Alexandria. Prophecy had about disappeared, fulfilment of the Messianic hope seemed too far off to affect thought deeply, and the conditions were not yet ripe that produced the later flame of apocalyptic enthusiasm. Nor were there vital religious problems within the nation, now that the fight against idolatry had been won and the ritual reforms established. Artistic pursuits were forbidden (cf esp. Wisd 15 4-6), and the Jewish temperament was not of a kind that could produce a speculative philosophy (note the sharp polemic against metaphysics, etc, in Sir 3 21-24). It was in this period, to be sure, that Jewish commercial genius began to assert itself, but there was no satisfaction in this for the more spiritually-minded (Sir 26 29). So, on the one hand, men were thrown back on the records of the past (scribism), while on the other the problems of religion and life were studied through sharp observation of Nature and of mankind. And the recorded results of the latter method form the Wisdom literature.

(3) In this are included Job, Prov, and Eccl, with certain Pss (notably 19, 37, 104, 107, 147, 148); in the Apoc must be added Sir and Wisd, with part of Bar; while of the other writings of the period parts of Philo, 4 Macc, and the Ahikar legend belong here also. How far foreign influence was at work it is hard to say. Egypt had a Wisdom literature of her own (see EGYPT) that must have been known to

some degree in Pal, while Babylonia and Persia could not have been entirely without effect—but no specific dependence can be shown in any of these cases. For Greece the case is clearer, and Gr influence is obvious in Wisd, despite the particularistic smugness of the author. But there was vitality enough in Judaism to explain the whole movement without recourse to outside influences, and, in any case, it is most arbitrary and untrue to attribute all the Wisdom speculation to Gr forces (as, e.g., does Siegfried, *HDB*).

The following characteristics are typical of the group: (1) The premises are universal. The writers draw from life wherever found, admitting that in some things Israel may learn from other nations. The Proverbs of Lemuel are referred explicitly to a non-Jewish author (Prov 31 1 RVm), and Sir recommends foreign travel to his students (34 10.11; 39 4). Indeed, all the princes of the earth rule through wisdom (Prov 8 16; cf Eccl 9 15). And even some real knowledge of God can be obtained by all men through the study of natural phenomena (Ps 19 1; Sir 16 29–17 14; 42 15–43 33; Wisd 13 2.9; cf Rom 1 20).

(2) But some of the writers dissent here (Job 28; 11 7; Eccl 2 11; 8 16.17; 11 5; Wisd 9 13[?]). And in any case this wisdom needs God's explicit grace for its cultivation (Sir 51 13–22; Wisd 7 7; 8 21), and when man trusts simply to his own attainments he is bound to go wrong (Prov 3 5–7; 19 21; 21 30; 28 11; Sir 3 24; 5 2.3; 6 2; 10 12; Bar 3 15–28). True wisdom must center about God (Prov 15 33; 19 20f), starting from Him (Prov 1 7; 9 10; Ps 111 10; Sir 21 11; Job 28 28) and ending in Him (Prov 2 5); cf esp. the beautiful passage Sir 1 14–20. But the religious attitude is far from being the whole of Wisdom. The course is very difficult (Prov 2 4f; 4 7; Sir 4 17; 14 22.23; Wisd 1 5; 17 1); continual attention must be given every department of life, and man is never done learning (Prov 9 9; Sir 6 18; Eccl 4 13).

(3) The attitude toward the written Law varies. In Eccl, Job and Prov it is hardly mentioned (Prov 28 7–9[?]; 29 18[?]). Wisd, as a special pamphlet against idolatry, has little occasion for specific reference, but its high estimate of the Law is clear enough (2 12–15; 18 9). Sir, esp., can find no terms high enough for the praise of the Law (esp. chs 24, 33; cf 9 15; 21 11, etc.) and he identifies the Law with Wisdom (24 23–25) and claims the prophets as Wisdom teachers (44 3.4). Yet this perverse identification betrays the fact that Sir's interest is not derived from a real study of the Law: the Wisdom that was so precious to him *must* be in the sacred books! Cf Bar 4 1 (rather more sincere).

(4) The attitude toward the temple-worship is much the same. The rites are approved (Prov 3 9; Sir 35 4–8; 38 11; Sir seems to have an especial interest in the priesthood, 7 29–33; 50 5–21), but the writers clearly have no theory of sacrifice that they can utilize for practical purposes. And for sacrifice (and even prayer, Prov 28 9) as a substitute for righteousness no condemnation is too strong (Prov 7 14; 15 8; 20 25; 21 3.27; Sir 34 18–26; 35 1–3.12; Eccl 5 1).

(5) An outlook on life beyond the grave is notably absent in the Wisdom literature. Wisd is the only exception (3 1, etc.), but Gr influence in Wisd is perfectly certain. In Job there are expressions of confidence (14 13–15; 19 25–29), but these do not determine the main argument of the book. Prov does not raise the question, while Eccl and Sir categorically deny immortality (Eccl 9 2–10; Sir 14 16; 17 27.28; 30 4; note that RV in Sir 7 17; 48 11 is based on a glossed text; cf the Heb). Even the Messianic hope of the nation is in the background in Prov (2 21.22[?]), and it is altogether absent in Job and Eccl. To Sir (35 19; 36 11–14; 47 22) and Wisd (3 8; 5 16–23) it is important, however, but not even these works have anything to say of a personal Messiah (Sir 47 22[?]).

(6) That in all the literature the individual is

the center of interest need not be said. But this individualism, when combined with the weak eschatology, brought dire confusion into the doctrine of retribution (see SIN). Sir stands squarely by the old doctrine of retribution in this life: if at no other time, a man's sins will be punished on his deathbed (1 13; 11 26). Neither Job nor Eccl, however, are content with this solution. The latter leaves the problem entirely unsolved (8 14, etc), while the former commends it to God's unsearchable ways.

The basis of the Wisdom method may be described then as that of a "natural" religion respecting revelation, but not making much use of it. So the ideal is a man who believes in God and who endeavors to live according to a prudence taught by observation of this world's laws, with due respect, however, to Israel's traditional observances.

(1) From many standpoints the resulting character is worthy of admiration. The man was intelligent, earnest, and hard-working (Prov has a particular contempt for the "sluggard"; and cf Eccl 9 10). Lying and injustice are denounced on almost every page of the literature, and unceasing emphasis is laid on the necessity for benevolence (Ps 37 21; 112 5.9; Job 22 7; 31 16–20; Prov 3 27.28; 14 31; 21 13; 22 9; Eccl 11 1; Sir 4 1–6; 7 34.35; 29 11–13; 40 24, etc.). All of the writers feel that life is worth the living—at their most pessimistic moments the writers of Job and Eccl find attraction in the contemplation of the world. In Prov and Sir the outlook is even buoyant, Sir in especial being far from indifferent to the good things of life (30 23–25; 31 27; cf Eccl 2 24 and contrast Wisd 2 6–9).

(2) The faults of the Wisdom ideal are the faults of the postulates. The man is always self-conscious and self-centered. All intense enthusiasms are repressed, as likely to prove entangling (Eccl 7 16.17 is the most extreme case), and the individual is always calculating (Sir 38 17), even among his friends (Sir 6 13; Prov 25 17) and in his family (Sir 33 19–23). Benevolence itself is to be exercised circumspectly (Prov 6 1–5; 20 16; Sir 12 5–7; 29 18), and Sir, in particular, is very far from feeling an obligation to love all men (25 7; 27 24; 30 6; 50 25.26). So "right" and "wrong" become confused with "advantage" and "disadvantage." Not only is adultery wrong (Prov 2 17; Sir 23 23), but the injured husband is a dangerous enemy (Prov 5 9–11.14; 6 34.35; Sir 23 21). As a result the "moral perspective" is affected. With some of the finest moral observations in Prov and Sir are combined instructions as to table manners (Prov 23 1–3; Sir 31 12–18) and merely humorous observations (Prov 20 14), while such passages as Prov 22 22–28 and Sir 41 17–24 contain extraordinary conglomerations of disparate motives.

(3) So hope of earthly recompense becomes a very explicit motive (Prov 3 10; 11 25, etc.; Wisd 7 8–12 is the best statement on the other side). Even though riches are nothing in themselves (Prov 10 2; 11 28; 23 4.5; 28 11; Eccl 5 13; Sir 11 19; 31 5–7; all the literature denounces the unrighteous rich), yet Wisdom is to be desired as bringing not only righteousness but riches also (Prov 8 21; 11 25; 13 18; Sir 4 15; 20 27.28; Wisd 6 21). This same desire for advantage gives an unpleasant turn to many of the precepts which otherwise would touch the highest point; perhaps Prov 24 17.18 is the most extreme case: "Rejoice not when thine enemy falleth, . . . lest Jeh . . . turn away his wrath from him" (!).

(4) But probably the most serious fault was that the Wisdom method tended to produce a religious aristocracy (Sir 6 22, etc.). It was not enough that

the heart and will should be right, for a long course of almost technical training was needed (the "house of instruction" in Sir 51 23 is probably the school; cf Prov 9 4). The uninstructed or "simple" (Prov 1 22, etc) were grouped quite simply with the "sinners"; knowledge was virtue and ignorance was vice. Doubtless Wisdom cried in the streets (Prov 1 20, 21; 8 1-13; 9 1-6, almost certainly a reference to the canvassing efforts of the teachers for pupils), but only men of ability and leisure could obey the call to learn. And despite all that is said in praise of manual labor (Prov 12 11; 24 27; 28 19; Sir 7 15; 38 31, 32, 34), Sirach is merely frank when he says explicitly (38 25-34) that Wisdom cannot be for artisans (a carpenter as Messiah evidently would have been unthinkable to Sir; Mk 6 3). Scribism was at work along the same lines of development, and the final union of the Wisdom method with the scribal produced a class who called the common people accursed (Jn 7 49).

The statement of the methods and ideals of the Wisdom school is also virtually a statement of Our Lord's attitude toward it and an explanation of why much of His teaching took the form it did. As to the universality of the premises He was at one with the Wisdom writers, one great reason for the universality of the appeal of His teaching. Almost everything in the life of the time, from the lily of the field to the king on his throne, contributed its quota to His illustrations. And from the Wisdom method also the form of His teaching—the concise, antithetical saying that sticks in the memory—was derived to some degree. (Of all the sayings of Christ, perhaps Lk 14 8-10—a quotation of Prov 25 6, 7—comes nearest to the pure Wisdom type.) In common with the Wisdom writers, also, is the cheerful outlook, despite the continual prospect of the Passion, and we must never forget that all morbid asceticism was entirely foreign to Him (Lk 7 34 || Mt 11 19). With the self-conscious, calculating product of the Wisdom method, however, He had no patience. Give freely, give as the Father giveth, without regard to self, in no way seeking a reward, is the burden of His teaching, and such a passage as Lk 6 27-38 seems to have been aimed at the head of such writers as Sir. The attack on the religious aristocracy is too familiar to need recapitulation. Men by continual exercise of worldly prudence could make themselves as impervious to His teaching as by obstinate adherence to a scribal tradition, while His message was for all men on the sole basis of a desire for righteousness on their part. This was the true Wisdom, fully justified of her children (Lk 7 35; cf Mt 11 19), while, as touching the other "Wisdom," Christ could give thanks that God had seen fit to hide His mysteries from the wise and prudent and reveal them unto "babes" (Lk 10 21 || Mt 11 25).

(1) The remainder of the NT, despite many occurrences of the words "wise," "wisdom," etc, contains very little that is really relevant to the technical sense of the words. The one notable exception is Jas, which has even been classed as "Wisdom literature," and with some justice.

For Jas has the same appeal to observation of Nature (1 11; 3 3-6, 11, 12; 5 7, etc), the same observation of human life (2 2, 3, 15, 16; 4 13, etc), the same antithetical form, and even the same technical use of the word "wisdom" (1 5; 3 15-17). The fiery moral zeal, however, is far above that of the other Wisdom books, even above that of Job.

(2) St. Paul, on the other hand, belongs to an entirely different class, that of intense religious experience, seeking its premises in revelation. So the Wisdom method is foreign to him and the

absence of Nature illustrations from his pages is notorious (even Rom 11 17 is an artificially constructed figure). Only one passage calls for special comment. The "wisdom" against which he inveighs in 1 Cor 1-3 is not Jewish but Gr—speculation in philosophy, with studied elegance in rhetoric. Still, Jewish or Gr, the moral difficulty was the same. God's message was obscured through an overvaluation of human attainments, and so St. Paul's use of such OT passages as Isa 29 14; Job 5 13; Ps 94 11 (in 1 Cor 1 19; 3 19, 20) is entirely just. Against this "wisdom" St. Paul sets the doctrine of the Cross, something that outraged every human system but which, all the more, taught man his entire dependence on God.

(3) Yet St. Paul had a "wisdom" of his own (1 Cor 2 6), that he taught to Christians of mature moral (not intellectual: 3 1-3) progress. Some commentators would treat this wisdom as doctrinal and find it in (say) Rom; more probably it is to be connected with the mystical experiences of the Christian whose life has become fully controlled by the Spirit (1 Cor 2 10-13). For religious progress is always accompanied by a higher insight that can never be described satisfactorily to persons without the same experience (2 14).

(1) One characteristic of the Wisdom writers that proved of immense significance for later (esp.

Christian) theology was a love of rhetorical personification of Wisdom (Prov 1 20-33; 8 1-9 6; Sir 4 11-19; 6 23-31; 14 20-15 10; 24; 51 13-21; Wisd 6 12-9 18; Bar 3 29-32). Such personifications in themselves are not, of course, remarkable (cf e.g. the treatment of "love" in 1 Cor 13), but the studied, somewhat artificial style of the Wisdom writers carries out the personification with a curious elaboration of details: Wisdom builds her house, marries her disciple, mingles wine, etc. The most famous passage is Prov 8 22-31, however. The Wisdom that is so useful to man was created before man, before, indeed, the creation of the world. When the world was formed she was in her childhood, and while God formed the world she engaged in childish play, under His shelter and to His delight. So ver 30 should be rendered, as the context makes clear that 'mun should be pointed 'āmūn, "sheltered," and not 'āmōn, "as a master-workman." And "Wisdom" is a quality of man (8 31-36), not a quality of God.

(2) Indeed, "Wisdom" is an attribute rarely predicated of God in the OT (1 K 3 28; Isa 10 13; 31 2; Jer 10 12; 51 15; cf Dnl 5 11), even in the Wisdom writers (Job 5 12 ff; 9 4; Ps 104 24; Prov 3 19). Partly this reticence seems to be due to a feeling that God's knowledge is hardly to be compared in kind to man's, partly to the fact that to the earlier writers "Wisdom" had a profane sound. Later works, however, have less hesitation in this regard (e.g. Sir 42 21; Bar 3 32, the MT pointing and LXX of Prov 8 30), so that the personifications became personifications of a quality of God. The result was one of the factors that operated to produce the doctrine of the "Word" as it appeared in the Palestinian form (see Logos).

(3) In the Apoc, however, the most advanced step is taken in Wisd. Wisdom is the only-begotten of God (7 22), the effulgence of eternal light (7 26; cf He 1 3), living with God (8 3), and sharing (?) His throne (9 4). She is the origin (or "mother") of all creatures (7 12; cf 8 6), continually active in penetrating (7 24), ordering (8 1), and renewing (7 27) all things, while carrying inspiration to all holy souls (7 23), esp. to Israel (10 17, 18). Here there is no doubt that the personification has ceased to be rhetorical and has become real. Wisdom is thought of as a heavenly being, not so distinctively personal, perhaps, as an angel, but none the less far more than a mere rhetorical term; i.e. she is a "hypostasis."

(4) Most of Wisd's description is simply an expansion of earlier Palestinian concepts, but it is evident that other influence has been at work also and that that influence was Greek. The writer of Wisd was touched genuinely by the Gr philosophy, and in 7 24, at any rate, his "Wisdom" is the *logos spermatikos* of the Stoics, with more than suspicions of Gr influence elsewhere in the descriptions. This combination of Jewish

and Gr thought was still further elaborated by Philo—and still further confused. For Philo endeavored to operate with the Wisdom doctrine in its Palestinian form, the Wisdom doctrine into which Wisd had already infused some Logos doctrine, and the Logos doctrine by itself, without thoroughly understanding the discordant character of his terms. The result is one of the most obscure passages in Philo's system. Sometimes, as in *De Fug.* §109, ch xx, Wisdom is the mother of the Logos, as God is its Father (cf *Cherub.*, §§49, 50, ch xiv), while, again, the relation can be inverted almost in the same context and the Logos appears as the source of Wisdom (*De Fug.* §97, ch xviii). See Logos.

(5) Philo's influence was incalculable, and Wisdom, as a heavenly power, plays an almost incredible rôle in the gnostic speculations of the 2d and 3d cents., the gnostic work *Pistis Sophia* probably attaining the climax of unreality. The orthodox Fathers, however, naturally sought Wisdom within the Trinity, and Irenaeus made an identification with the Holy Spirit (iv, 20, 3). Tertullian, on the other hand, identified Wisdom with the Son (probably following earlier precedent) in *Adv. Praer.*, 7, and this identification attained general acceptance. So Prov 8 22-30 became a *locus classicus* in the Christological controversies (an elaborate exposition in Athanasius, *Orat.* ii, 16-22), and persisted as a dogmatic proof-text until a very modern period.

LITERATURE.—The OT Theologies, particularly those of Smend, ed 2 (1899), and Bertholet (1911). For the intermediate period, *CJV*, III, ed 4 (1909), and Bousset, *Die Religion des Judentums*, ed 2 (1906). Special works: Toy, "Wisdom Literature," *EB*, IV (1903); Meinholt, *Die Weisheit Israels* (1908); Friedländer, *Griechische Philosophie im AT* (1904, to be used cautiously). On Philo, cf esp. Drummond, *Philo Judaeus*, II, 201-13 (1888). See also the arts. on the various books and of Logos; PHILO JUDAEUS.

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WISDOM LITERATURE, lit'ér-a-tûr. See preceding article.

WISDOM OF GOD (σοφία, *sophia*): Lk 11 49 reads: "Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute." The patristic and many later commentators, on the basis of the parallel in Mt 23 34, took "wisdom of God" here to be a self-designation of Christ—an interpretation, however, that is obviously impossible. Somewhat similar is the view (Meyer) that treats the words as a Lukan designation of Christ, with the assumption that Luke here reintroduces Christ as the speaker in order to give solemnity to the judgment pronounced. But this is incredibly awkward and has no parallel in the Lukan use for even more solemn passages. Much simpler is the interpretation (Hofmann, B. Weiss, Plummer) that regards Christ as announcing here a decree formed by God in the past. But it is the behavior of the present generation that is in point (cf Lk 13 8, 9; 20 13; altogether different is Lk 10 21). And the circumstantial wording of what follows is inappropriate for such a decree, is without parallel in Christ's teaching, and implies rather a *written* source. In the OT, however, no passage exists that resembles this (Prov 1 20-31 [so Godet] is quite out of the question). So many exegetes (Holtzmann, J. Weiss, Loisy, Harnack) find here a quotation from some lost source that Our Lord approved and that was familiar to His hearers. This is certainly the most natural explanation. Nor can it be said to be impossible that Christ recognized genuine prophetic inspiration in some writing that was meant to have transitory value only and not to be preserved for future generations. Perhaps this bore the title "Wisdom of God" or represented "Wisdom" as speaking, as in Prov 1 22-33.

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WISDOM OF JESUS. See SIRACH.

WISDOM OF SOLOMON, THE:

- I. NAME
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 1. The Wisdom Section
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LITERATURE

I. Name.—In the Gr MSS (B A S, etc) the book is called "The Wisdom of Solomon" (Σοφία Σαλωμῶνος, *Sophia Salōmōnos*, the form of the latter word varying in the best MSS). In the Syr (Pesh) its title is "The Book of the Great Wisdom of Solomon." Solomon was among the Jews and the early Christians the patron of didactic, as David was of lyrical, and Moses of religious-legal, literature, and their names came to be associated with literary compositions with which they had nothing to do. We read in the OT of the wisdom of Solomon (1 K 3 7-14; cf Sir 47 12-18 [14-19]), and the whole of the Book of Prov is called by his name, though he is at most the author of but a part. Solomon speaks in the first person in this book (chs 6-9), as he does in Eccl (1 12 ff), for that he is made the speaker until the close of ch 9 is made certain by 7 1 ff; 9 2 ff. As long as he was thought to be the composer of this book it continued to be called "The Wisdom of Solomon" among the Jews and the early Christians.

Influenced by the Gr thought and style of the book, Jerome came to the conclusion that Solomon was not its author and he accordingly altered its title to "The Book of Wisdom" (*Liber sapientiae*), and it is this designation that the book bears in the Vulg and the VSS made from it, though in the Protestant trs (Ger., Eng., Welsh, etc) the title "The Wisdom of Solomon" is continued, as these follow the Gr VS and not the Lat. Luther's title is "The Wisdom of Solomon to Tyrants" (*Die Weisheit Salomos an die Tyrannen*). Epiphanius and Athanasius quote the book under the name "All-Virtuous Wisdom" (Πανἀρετος Σοφία, *Panāretos Sophia*), a title by which Prov and Sir are also known in the writings of some of the Fathers.

II. Canonicity.—In the MSS and edd of the Gr Bible and in the Vulg, EV, etc, Wisd follows Prov, Eccl and Cant, and is followed by Sir. Some of the Fathers, believing the book to be by Solomon, thought it Divinely inspired and therefore canonical; so Hippolytus, Cyprian, Ambrose, etc. Other Fathers, though denying the Solomonic authorship of the book, yet accorded it canonical rank; so Origen, Eusebius, Augustine, etc. On the other hand there were some in the early church who refused to acknowledge the book as in any way authoritative in matters of doctrine. The Council of Trent included it with the rest of the Protestant Apoc (except 1 and 2 Esd and Pr Man) in the Canon, so that the Romanist Bible includes, but the Protestant Bible excludes, it.

III. Contents.—The book is made up of two main parts so different as to suggest difference of authorship. (1) *The wisdom section* (1 1-11 4): In this part the writer describes and commends Wisdom, warning his readers against neglecting it. (2) *The historical section* (11 5-19 22).

(1) *Righteousness* (i.e. Wisdom in operation) leads to immortality, unrighteousness to death (ch 1).

(2) *Contrasted fortunes of the wise (righteous) and unwise (ungodly)* (2 1-6 21).—(a) Sensual pleasures issue in death while God intended all men to live spiritually (ch 2); (b) the lot of the wise (righteous) is a happy one. Their sufferings are

the provinces. Three periods may be distinguished in the history of the system of provincial administration: (1) from 227 BC to Sulla, (2) from Sulla to Augustus, and (3) the Empire.

2. Roman Provincial Administration

(1) *First period*.—During the first period, provision was made for the government of the provinces by means of special praetors, or, in exceptional circumstances, by consuls, during their term of office. Accordingly, the number of praetors was increased from four in 227 BC to eight at the time of Sulla.

(2) *Second period*.—In accordance with the reforms of Sulla all the consuls and praetors remained at Rome during their year of office, and were intrusted with the administration of provinces a subsequent year with the title *proconsul* (*pro consule*) or *propraetor* (*pro praetore*). The proconsuls were sent to the more important provinces. The senate determined the distinction between consular and praetorian provinces and generally controlled the assignment of the provinces to the ex-magistrates. Julius Caesar increased the praetors to sixteen, but Augustus reduced them to twelve.

(3) *Third period*.—In 27 BC, Augustus as commander-in-chief of the Rom army definitely assumed the administration of all provinces which required the presence of military forces and left the other provinces to the control of the senate. There were then twelve imperial and ten senatorial provinces, but all provinces added after 27 BC came under imperial administration. The emperor administered his provinces through the agency of personal delegates, *legati Augusti* of senatorial, and *praefecti* or *procuratores* of equestrian, rank. The term of their service was not uniform, but continued usually for more than a single year. The senatorial administration was essentially a continuation of the post-Sullan, republican régime. The senatorial governors were called proconsuls generally, whether they were of consular or praetorian rank; but Africa and Asia alone were reserved for ex-consuls, the eight remaining senatorial provinces being attributed to ex-praetors. The financial administration of each imperial province was intrusted to a procurator, that of each senatorial province to a quaestor.

The provinces were divided into smaller circumscriptions (*civitates*) for the purposes of local government. In the older provinces these districts corresponded generally with the urban communities which had been the units of sovereignty before the advent of the Romans. Under Rom rule they were divided into different classes on the basis of their dignity and prerogatives, as follows:

(1) *Coloniae*: Rom or Lat colonies established after the model of the Italian commonwealths.

(2) *Civitates foederatae*: Communities whose independence had been guaranteed by a formal treaty with Rome.

(3) *Civitates liberae*: Communities whose independence the Romans respected, although not bound to do so by a formal obligation.

(4) *Civitates stipendiariae*: Communities which had surrendered to the discretion of the Romans and to which limited powers of local government were granted by the conquerors as a matter of convenience.

The *civitates stipendiariae*, and in some cases the colonies, paid taxes to the Rom government, the greater part of which was in the form either of a certain proportion of the annual products of the soil, such as a fifth or tenth, or a fixed annual payment in money or kind.

Judaea became a part of the province of Syria in 63 BC, but was assigned in 40 BC as a kingdom to Herod the Great, whose sovereignty became effective three years later. The provincial régime was reestablished in 6 AD, and was broken only during the years 41–44 AD, when Herod Agrippa was granted royal authority over the land (Jos,

Ant, XIX, viii, 2). The Rom administration was in the hands of the procurators (see *PROCURATORS*) who resided at Caesarea (Jos, BJ, II, xv, 6; Acts 23 23.33; 25 1) in the palace of Herod the Great (Acts 23–35). The procurators of Judaea were subject to the authority of the imperial governors of Syria, as is evident from the deposition of Pontius Pilate by Vitellius (Jos, Ant, XVIII, iv, 2; Tac. Ann. vi.32). The procurator was competent to exercise criminal jurisdiction over the provincials in cases involving a capital sentence (Jos, BJ, II, viii, 1), but he was bound to grant an appeal by Rom citizens for trial at Rome (Acts 25 11). A death sentence by the Sanhedrin required the sanction of the procurator, as appears in the process against the Saviour. Under Rom rule cities like Caesarea, Sebaste, and Jerus became organs for local government, like the urban communities in other parts of the Empire.

The revenue of Pal under Claudius is said to have been 12,000,000 denarii (about \$2,400,000, or £500,000; cf Jos, Ant, XIX, viii, 2).

5. *Revenue* In addition to the ground tax, the amount of which is not known, a variety of indirect contributions were collected on auctions, salt, highways, bridges, etc, which constituted, no doubt, the field of activity in which the publicans gained their unenviable reputation.

LITERATURE.—The reader may be directed to Marquardt, *Römische Staatsverwaltung*, I, 497–502, 517–57, for a general discussion of the Rom system of provincial administration, and to the same volume, pp. 405–12, for the provincial government of Pal.

GEORGE H. ALLEN

PROVOCATION, prov-ō-kā'shun, **PROVOKE**, prō-vōk': "Provoke," lit. "to call forth," hence to excite or stir up, whether in a good or bad sense, appears frequently in the OT as the tr of *פָּקַד*, or Hiph. of *פָּקַד*, *kā'as* (noun, *פָּקֶדָה*, *ka'as*), in the sense of "to make angry" (Dt 4 25; 9 18; 1 K 14 9.15, etc); sometimes of *מָרָה*, *mārāh* (Isa 3 8), and of other words. In the NT we have *παράγλω*, *parazēlōō*, "to make jealous" (Rom 10 19; 11 11.14); *παροργίζω*, *parorgizō*, "to make angry" (Eph 6 4; cf Col 3 21); with *παπαικραίνω*, *parapikrainō*, "to embitter" (He 3 16; cf in 1 Esd 6 15), and other Gr words. "Provocation" in He 3 8.15 (quoting Ps 95 8) is *parapikrasmos*, LXX for Heb *m'ribhāh*. An example of the good sense of the word is in He 10 24, "Consider one another to provoke [lit. "to the provoking," here *paroxusmōs*] unto love and good works."

For "provoke" RV has "despise" (Nu 14 11; Dt 31 20), "rebel against" (Ps 78 40); for "provoked," "despised" (Nu 14 23; 16 30; 1 Sa 1 4), "moved" (Dt 32 16; 1 Ch 21 1), "rebelled against" (Ps 78 56), "were rebellious" (106 33.43); for "provoking" (Ps 78 17), "to rebel against"; for "provoked" (2 Cor 9 2), "stirred up"; "provoked within" for "stirred in" (Acts 17 16); "provoked" for "limited" (Ps 78 41 m, "limited"); "provoketh" for "emboldeneth" (Job 16 3); instead of "Provoke not your children to anger" (Col 3 21), "Provoke not your children."

W. L. WALKER

PRUDENCE, prōō'dens, **PRUDENT**, prōō'dent: In the OT "prudence" is the tr of *עָרְמָה*, 'ormāh (Prov 8 12); also in AV of *שֵׂכֶל*, *sekhel* (2 Ch 2 12, RV "discretion"); and "prudent" is the tr of *עָרִים*, 'arūm, "subtle" (Prov 12 16.23; 13 16, etc; cf Gen 3 1; Job 5 12), and of *בֵּינָן*, *bīn* (1 S 16 18, RVm "skilful"; Prov 16 21; 18 15; Isa 5 21; 10 13, ARV "understanding," etc), with other words. In the NT "prudence" occurs once as the tr of *φρόνησις*, *phrōnēsis* (Eph 1 8); "prudent" is in AV the tr of *σοφρός*, *sunctós*, changed in RV to "understanding" (Mt 11 25; Acts 13 7); in 1 Cor 1 19, ARV has "the discerning," ERV retains "prudent." In its etymological sense of seeing beforehand (contraction of "providence"), "prudence"

does not occur in the NT. As forethought, foresight,
p. was reckoned one of the cardinal virtues by the
ancient ethical writers. —

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true religion and virtue. "The fear of the Lord is the beginning of wisdom." The fear of the Lord signifieth universal religion because it is an eminent part of it; and because it is a principle which, when the mind is duly possessed with, and brought thoroughly under its power, cannot fail of producing obedience to all the commandments of God. True religion is nothing else but the practice of virtue from a regard to the Deity. The wisdom recommended is called "the knowledge of the holy" (chap. ix. 10). Acquaintance with Divine objects, and with the duty we owe to God, is the truest understanding. It is not mere speculative knowledge even of religion he meaneth; the instructions of wisdom do all tend to practice; and the conformity of our lives to its rules is that only which will dominate us "wise men." The character of wisdom is applied to particular virtues. "To receive the instructions of wisdom, justice, and judgment, and equity." 1. Justice is a very important branch of our duty. 2. Another virtue is chastity. All kinds of voluptuousness and excess are directly contrary to wisdom. Slothfulness and neglect in government of the tongue are also signs of unwisdom. Observations: 1. That virtue and integrity, to be preserved from the ways of sin and wickedness, must be the result of deliberation and choice. Wisdom is the quality of a free-self-determining agent. Discretion consisteth in weighing maturely the motives of action, in comparing them together, and being determined freely by that which, upon the whole, appeareth to be the justest and the best. From this it is a plain consequence, that the more calm and sedate, the more deliberate and free our minds are in acting, our conduct is the wiser and the better. 2. That a good man useth foresight, and looketh to the last issue of things, that so he may direct his behaviour. Religion could not justly be called wisdom if it had not a view to the future consequences of our present conduct. If men believe there is a God, wise, just, and good, they must conclude that righteousness is pleasing to Him; and if the soul is immortal, and shall subsist in another state, they who have done good in this life have the best hope of being distinguished by the favour of the Deity in the next. (*J. Abernethy, M.A.*) *A great teacher and a true learner*.—I. A GREAT TEACHER. 1. His history. He was—(1) The son of a great man. "Solomon the son of David," saint, hero, poet, king. (2) The king of a great people. King of Israel: the chosen of God, whose are the fathers. 2. His lessons. (1) Their form. He spoke in "proverbs." 3. His design. The true culture of the "simple." (1) Mental culture. Making them "to know wisdom," &c. (2) Moral culture. Teaching them "justice, and judgment, and equity." II. A TRUE LEARNER. 1. He is a wise man. He is wise who does the best thing. 2. He pays attention. "A wise man will hear." 3. He improves. He increases in "learning." He attains "unto wise counsels." He receives docilely into him the words of his master, and he rises in intelligence, and worth, and power. (*David Thomas, D.D.*)

Ver. 3. To receive the instruction of wisdom, justice, and judgment and equity.—*Judgment and equity*.—"Judgment" is used for discerning right from wrong; for the law, manner, or rule of it; for punishment or execution of judgment. "Equity" in Hebrew means, straight ways, that go on foreright, and even, like plains; when men go not uphill and downhill in their actions, but proceed in an even course. It signifies also a thing right in God's or man's eyes, which they approve as just and equal. Some understand by equity moderation, that we use not the extremity of the law, nor do all that we may. Others, integrity of mind in working and discerning. The doctrines suggested are—1. Matters of practice must not be perceived only, but received. There is a piercing of truth into the understanding, and a receiving of it into the judgment. 2. Knowledge is ordinarily received from others. 3. A spiritual wisdom is required to guide all our actions. 4. Every one's right must be preserved. 5. Men must study to know how to judge of interests. 6. Extremity of justice is not always to be used; moderation sometimes is to be exercised. (*Francis Taylor.*)

Ver. 4. To give subtilty to the simple, to the young man knowledge and discretion.—*Subtilty for the simple*.—The word is sometimes taken in an ill sense, for a crafty wit to deceive others. Sometimes in a good sense, for understanding to prevent dangers that crafty men might bring upon us. So it is taken here. Compare "simple" with the Latin "fatuus," a fool. Simple comes from a verb which signifies to allure or seduce one that wants understanding of God's truths and will, and so is easily allured to any error or wickedness by good words, as giving credit to everything, because not able to examine things for want of judgment. He falls

into danger for lack of knowledge. The word also signifies one who wants foresight to prevent danger. 1. The Scripture contains a store of heavenly knowledge sufficient to inform simple persons. Note the store of heavenly mysteries in the Scripture; the clearness of them; the variousness of them. 2. Subtilty for preventing of dangers is best learned out of the Scriptures. 3. We are naturally simple, and easily led into error. 4. The way to keep us from errors is the right understanding of Scripture. 5. Most danger of going astray is in the time of youth. 6. Bare knowledge is not enough, but discretion must be laboured for also. Knowledge is imperfect, and will need further augmentation by deliberation. And knowing men do things rashly oftentimes, being disturbed with passion. (*Ibid.*) *Good subtilty*.—This term suggests the very point of Solomon's advice. The young man who comes from a quiet home, where he has been under wise guidance, is really simple, unsophisticated, unused to the ways of the world, unfit to meet its temptations, and needing much good counsel and warning from those who are experienced in the world's ways. "Simple" here is not "silly," but guileless, unsuspecting, easily drawn aside, over-trustful. It is familiarly said that "experience is a dear school, but fools will learn in no other." Solomon urges on the young man that if he would be willing to learn, he might be saved from many bitter and even degrading experiences. There is an evil sense attaching to the word "subtilty," from its association with the serpent that tempted Eve; but the better meaning of the word comes to view through Solomon's connecting it with other good and suggestive terms. He thinks that the young man, at the very outset of life, needs "wisdom," which we may take in the general sense of "culture"; an "instruction," that is, "discipline," "training," and "understanding," or the power of weighing, distinguishing, discriminating: and "wisdom," in the further sense of "thoughtfulness," the habit of looking things well round before we decide on our action. Impulsiveness is a constant weakness in young people. They act before they think. And "Justice," or the first principles of righteousness, by which all proposed conduct should be appraised, and "judgment," or the self-estimating which is virtually the same as a cultured and active "conscience," and "equity," or the various adjustment of "principles" to the different relationships of men, and the various circumstances in which they may be placed; and "discretion," or that kind of reticence which keeps the young man from being duped by false advisers. 1. Expect subtilty in those who would tempt you astray. Here the word takes its bad form, as crafty, designing, making good appearance in order to deceive; keeping back part of the truth, and so leaving a designedly false impression. See temptation of Eve. There is a good "suspiciousness," which is a safeguard. 2. Show subtilty in not readily yielding to the tempters. Here the word is used in a good sense. Be on your guard. Do not give your love to the first person who seeks it. Beware of the plausible man, and the flatterers. Be forewarned and so you will be forearmed. Keep your own counsel. See underneath, and do not be caught by mere outside glitter. (*Robert Tuck, B.A.*) *The simple man*.—Plato wrote on the door of his academy, "Let no man unskilled in geometry come hither." Solomon writes the very reverse on the door of his school, "Let the simple man come hither." (*G. Lawson, D.D.*) *Discretion*.—There are many more shining qualities in the mind of man, but there is none more useful than discretion; it is this, indeed, which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in his errors, and active to his own prejudice. (*W. Addison.*) *Discretion*.—A father that had three sons was desirous to try their discretion, which he did by giving to each of them an apple that had some part of it rotten. The first eats up his apple, rotten and all; the second throws all his away, because some part of it was rotten; but the third picks out the rotten, and eats that which was good, so that he appeared the wisest: thus, some in these days, for want of discretion, swallow down all that is presented, rotten and sound altogether; others throw away all truth, because everything delivered unto them is not truth, but surely they are the wisest and most discreet, that know how to try the spirits whether they be of God or not—how to choose the good and refuse the evil. (*J. Spencer.*)

Ver. 5. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.—*The increase of knowledge*.—I. NO MAN IS SO WISE BUT HE MAY LEARN MORE. And that both in theoretical and

that we stand before God on one and the same platform. III. THAT IT IS A VERY HARD THING FOR A MAN TO KEEP HIS HEART RIGHT AND TO GET TO HEAVEN. Infinite temptations spring upon us from these places of public concourse. IV. THAT LIFE IS FULL OF PRETENSION AND SHAM. What subterfuge, what double-dealing, what two-facedness! V. THAT THE STREET IS A GREAT FIELD FOR CHRISTIAN CHARITY. There are hunger, and suffering, and want, and wretchedness in the country; but these evils chiefly congregate in our great cities. On every street crime prowls, and drunkenness staggers, and shame winks, and pauperism thrusts out its hand, asking for alms. (*T. De Witt Talmage.*) How long, ye simple ones, will ye love simplicity?—*The simplicity of unregenerate men*.—I. I AM TO SHOW IN WHAT RESPECTS EVERY UNREGENERATE SINNER MAY BE SAID TO BE A "SIMPLE ONE." They may be very far from this character, in point of natural sagacity, acquired learning, and speculative knowledge of religious things. But, after all, they are really simple. 1. The unregenerate are simple, in that they are satisfied with slight, superficial apprehensions of God. 2. The unregenerate are simple, in their being satisfied with slight thoughts of sin. 3. They are simple, in that they are easily induced to mistake good and evil, to put the one for the other. 4. They are simple, as to believing the strength of sin in their own hearts. They do not think their hearts so corrupt and prone to iniquity as described in Jer. xvii. 9. 5. In consequence of these things, they are easily seduced into sin, and led to entire apostasy from their former seeming faith and holiness. 6. They are simple, as to the ground on which they imagine their spiritual state to be good. They are surprised at the niceness and scrupulousness of the saints in this matter. 7. And as to the approaches of death and eternity: these steal upon them at unawares. The saints see death in its causes—the holiness of God, and the sinfulness of man. II. THIS SIMPLICITY IS LOVED BY SINNERS. It is not a harmless weakness, but attended with deadly obstinacy. 1. They have a kind of happiness, notwithstanding of it, which suits their carnal taste. 2. This happiness depends on the continuance of their simplicity. For a little Divine wisdom would annihilate that dream, and make their present joys tasteless. 3. They have an aversion to that happiness which is truly Divine and holy. 4. Therefore, to part with this simplicity seems to them to be just the same thing as running into despair. 5. Therefore, either in the way of deceit or of violence, they resist the means of illumination. III. WHAT IS IMPLIED IN GOD'S OBSERVING THE TIME THAT A SINNER CONTINUES IN THIS CHARACTER? 1. It is founded in His omniscience. 2. And in His character as the Judge of all. 3. Because every act of sin in the heart hath its own malignity. 4. Every period of impenitence is an aggravation of all past sins. 5. God is unwearied in this observation (*Isa. xl. 28*). 6. This observation is recorded that the sinner himself may be brought to such an accurate remembrance of his sins as is necessary for his taking in a sense of Divine wrath (*Psa. l. 21*). (*J. Love, D.D.*) *Scorners delight in their scorning*.—*Delight in scorning*.—I shall arrange the matter of this scorning in different classes, so as to begin with the ultimate and fundamental objects of scorning, and gradually to come down to the more immediate, and those which are obvious to common observation. I. SUCH THINGS AS RELATE TO THE DIVINE NATURE AND CHARACTER IN GENERAL. 1. The infinite holiness of God. 2. The infinite justice of God. 3. All the natural excellences of the Divine nature. When these natural excellences of strength, wisdom, eternity, &c., are considered as clothed with the moral lustre of infinite holiness, justice, &c., their beauty is converted into gloom and horror to the sinner. He hates, and therefore derides them. 4. The mercy of God. II. SUCH THINGS AS RELATE TO THE MANIFESTATION OF THE NATURE AND CHARACTER OF GOD, IN HIS WAY OF SAYING SINNERS: BECAUSE THE GLORY OF GOD, AS ABOVE DESCRIBED, SHINES FORTH IN THIS WAY. 1. The sovereign counsels, purposes, and compacts of the Three Persons in the Godhead concerning the salvation of sinners. 2. The solemn, holy, and glorious operations of the Godhead, in the actual procurement of salvation, in the incarnation and humiliation of the Second Person in the glorious Trinity. While the Redeemer was on earth, there was a multitude of sinners who poured out their hostile scorn upon Him, especially when He was upon the Cross (*Psa. xxii. 7, &c.*). 3. The holy operations of the Spirit of God, in the Person of Christ, and in His people. III. THE MANIFESTATIONS OF GOD, IN THE CHARACTER AND LIVES OF HIS CHILDREN. Here, the excellences of God are brought near to the eyes of natural men; and there are two reasons why the natural enmity is more exercised against the saints than directly against God. 1. They have more lively views of the holiness of the saints than they have of the holiness of God Himself. 2. Because there is greater appearance of impunity. This enmity at

the saints shows itself in derision. 1. At their sins. The wicked will give no quarter to the least sin in a child of God. 2. At their sinless infirmities. 3. At the success of their efforts to draw them into sin (*Isa. xxix. 21*). 4. Nicknaming their graces, and then taking liberty to ridicule them. 5. The sorrows and joys of the saints. 6. The hopes and fears of the saints; for the same reasons as above. 7. The counsels and reproofs of the saints. IV. SUCH THINGS AS RELATE TO THE PURE AND SPIRITUAL WORSHIP OF GOD. 1. This is a combination of all the things already mentioned. 2. The spiritual substance of Divine worship is itself hateful to the sinner; and that considered both as an exercise of sanctified self-love and as springing from disinterested, voluntary love to God—particularly in this last view. 3. But the sinner frequently dares not to avow this; not from any want of enmity, but from a sneaking, cowardly dread of God. And therefore he fixes his ridicule upon the outside of the service of God. Here he nibbles, and plays off his sordid artillery. V. THE PROVIDENCE OF GOD. 1. The external operations of the power and wisdom of God in the visible world, when considered by themselves, detachedly from His moral administration, are indeed the lowest of His works. There is least of what is peculiarly Divine apparent in them. 2. But if the external manifestations of God, in the creation, are considered as intimately connected with His moral character, then even the goodness of God therein appears under a gloom, if it be considered as leading on the sinner to repentance, under certification of double vengeance if he repent not, and as giving a low picture of his superior and sublime goodness as to moral things (*Rom. ii. 4, 5*). 3. And, much more, external judgments. There seems nothing so material in sin as to justify external calamities. (*Ibid.*) *Nothing to replace the Christian religion*.—Lord Chesterfield being at supper with Voltaire and Madame C—, the conversation turned on the affairs of England. "I think, my lord," said the lady, "that the Parliament of England consists of five or six hundred of the best informed and most sensible men in the kingdom." "True, madam, they are generally supposed to be so." "What, then, can be the reason they should tolerate so great an absurdity as the Christian religion?" "I suppose, madam, it is because they have not been able to substitute anything better in its stead; when they can, I doubt not but in their wisdom they will readily accept it." *Turn you at My reproof*.—*Turning from evil*.—1. What voices does Wisdom find in each generation? Parent-voice; teacher-voice; experience-voice; revelation-voice; Christ's voice. 2. Where does Wisdom raise her voice? For them that have ears to hear, anywhere, everywhere. 3. What is the message which the voice delivers? I. AN ASSERTION. You need to be turned. This is not the message we expect Wisdom to bring. She should say, "Study. Seek good teachers. Think. Read." She does say, "Turn"; and so she reveals the one deep and universal need. Simple ones, turn from folly. Scorners, turn from the deceit of scorning. Fools, turn from your wilful, wicked ways. The first thing Wisdom would have us do is change. The first call of Christ, the true Wisdom, is, "Repent." II. A TRUTH. You must turn yourselves. The call is based on our possession of will, and on the fact that we have hitherto made such misguided, such ruinous, choices with our wills. Wisdom calls for a new and different exercise of our will. There is a sense in which we cannot save ourselves; there is a sense in which nobody can save us but ourselves. We can shift it on nobody's shoulders. Therefore the Divine persuasions are, "Choose; turn." III. A DUTY. You ought to turn at once. Under the constraint of such gracious promises and persuasions. For Wisdom wins as well as calls. She promises to give her spirit, the love of knowledge, the joy of knowing, to all who will turn from selfish pleasure's giddy ways. And Christ persuades and promises that He may win. He promises "the life that now is, and the life that is to come." 1. Pardon. 2. Cleansing. 3. Healing. 4. Conscious sonship. 5. Love. 6. Joy unspeakable. 7. Heaven. From dead-works—turn. From worldly pleasures—turn. From self-seekings—turn. From sin—turn. Let the call of Wisdom and of Christ ring in our ears wherever we go, in busy street, in quiet home, in bustling business, in lonely room. (*Weekly Pulpit.*) *Sinners admonished*.—Various are the means which the Lord employs to convince the wicked of the error of their ways, and bring them to a knowledge of Divine truth. I. THE REPROOFS HE ADMINISTERS. 1. By the Scriptures, which contain the most pointed and salutary admonitions, sending us for instruction and reproof to—(1) The works of creation; (2) examples of impiety; (3) the awful solemnities of death and the grave. 2. By ministers. They persuade men by the terrors of the Lord, and encourage them by the promises of the gospel. 3. By conscience. The internal and universal monitor; the witness to all our proceedings. It speaks

any other immoral habit—he is plainly guilty. The very necessity to which he has been reduced is a sinful necessity, since it has been occasioned by his own misconduct. 2. When he has been involved in it by the providence of God. Even in this view the act under consideration is decidedly sinful. It is a serious misimprovement and abuse of God's providence. We may see that even the most extreme case of necessity will not warrant unbelief and the commission of sin. It is better to surrender even life itself than give way to an immoral and criminal act. A case can never occur in which one precept of the law may be set aside in order to avoid the violation of another. The case in which life is in danger is evidently the most extreme; it plainly comprehends every other. If the law is not to be broken in the superior, it is not to be broken in the inferior case; if it is not to be violated when life is at stake, it is much less to be violated when any inferior benefit is at stake. (*George Hislop.*) *Accused of theft*:—At one of the annual Waterloo banquets the Duke of Wellington after dinner handed round for inspection a very valuable presentation snuff-box set with diamonds. After a time it disappeared, and could nowhere be found. The Duke was much annoyed. The guests (there being no servants in the room at the time) were more so, and they all agreed to turn out their pockets. To this one old officer most vehemently objected, and on their pressing the point left the room, notwithstanding that the Duke begged that nothing more might be said about the matter. Of course suspicion fell on the old officer; nobody seemed to know much about him or where he lived. The next year the Duke at the annual banquet put his hand in the pocket of his coat, which he had not worn since the last dinner, and there was the missing snuff-box! The Duke was dreadfully distressed, found out the old officer, who was living in a wretched garret, and apologised. "But why," said his Grace, "did you not consent to what the other officers proposed, and thus have saved yourself from the terrible suspicion?" "Because, sir, my pockets were full of broken meat, which I had contrived to put there to save my wife and family, who were at that time literally dying of starvation." The Duke, it is said, sobbed like a child; and it need not be added that the old officer and his family suffered no more from want from that day.

Ver. 32. He that doeth it destroyeth his own soul.—*The suicide of the soul*:—Lovely as maiden purity is, and crowned with benedictions though it is by Christ, we have here to learn its excellence and fear its loss, by the sad, stern picture of impurity and shameless sin. In these sad proverbs of purity the wise man pictures to us in fearful personification wisdom's rival standing in the same great thoroughfares of earth and bidding to her shameful pleasures the simple youth who throng the broad and crowded way. This is no fancy picture allegorising the dangers of youth. It is drawn from reality, from every-day life. There is no mistake in the outline, no exaggeration in the colouring. The power of sin lies in its pleasure. They are mistaken who assert that there are no gratifications in the enjoyments of sense. Were there none, they would not be so diligently sought. Sin, which brings death to the soul, is yet sweet to the taste. The more we sin the more perverted becomes our taste, the more clamorous for further indulgence. But these stolen waters of sinful pleasure are not always sweet. Pleasant though they may be at the first, they will yet become bitter indeed. Much of the sinner's peril grows out of his simple ignorance. Sin naturally brings with it temporal and physical suffering. But the pleasures of the sensualist are the preludes to a misery words refuse to paint. The sentence that to the "defiled and unbelieving nothing is pure" is fulfilled to the letter. Even the innocent pleasures of conversation become to the sensualist defiling, for he turns them into the foul channel of his own base thought. The mind and conscience of the impure are defiled. The mental faculties of the depraved and sensual lose at once and for ever the power of discerning and appreciating that which is excellent, lovely, and true. The deep things of God are no subjects for the lover of sensual sin to dwell upon. Sensuality not only prevents us from exercising our mental powers with freedom and profit, but it also wastes and enfeebles those powers themselves. Long since has this enfeebling of the intellectual man been noticed as the result of impurity of life. The sensualist must make his choice between intellect and mental imbecility. "If any man defile the temple of God, which is our body, him will God destroy." This avenging work of destruction is well-nigh accomplished here on earth. Body, spirit, and soul—all is impure. But to the pure all things are pure. Unheeding the solicitations of the wanton, they go straight on their way. And this purity may be ours.

Not indeed gained by our own strength, nor by any strength save that which is found at the foot of the Cross. Why may we not thus purify ourselves? To the life of purity we are called throughout the Book of Proverbs, and the cry of heavenly Wisdom is, "Seek early, for the early seekers shall find." (*Bp. William Stevens Perry.*)

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CHAPTER VII.

Ver. 1. My son keep my words, and lay up my commandments with thee.—*Parental precepts*:—"Lay up." Hebrew, "hide." A metaphor from treasure not left open in the house, but locked up in chests unseen, lest it should be lost, or got away. I. CHILDREN MUST REMEMBER PARENTS' WORDS. 1. Their words of instruction. 2. Of charge or command. 3. Of commendation, for that is a great encouragement to do well. 4. Of consolation, which revives the spirit of good children in their troubles. 5. Of promise. 6. Of prohibition. 7. Of reprehension. 8. Of commination. The spring of parents' words is love—yea, when they chide. The end and result of all their speeches is their children's good. II. THE HEART IS THE RECEPTACLE FOR GODLY PRECEPTS. There they must be laid up. 1. They are very precious in themselves. Common things lie about the house. Choice things are locked up. 2. They are very profitable to us, and such things easily creep into our hearts. 3. The heart is the secretest place to lodge them in. 4. It is the safest place. Good precepts should be as ready in our thoughts as if we had them in our eyes. (*Francis Taylor, B.D.*)

Ver. 5. That they may keep thee from the strange woman.—*Heavenly wisdom protective*:—I. KNOWLEDGE IS A SPECIAL MEANS TO KEEP US FROM WANTONNESS. 1. By way of excellency. Wisdom is far more beautiful than the fairest strumpet in the world. 2. By her good counsel. Wisdom will advise thee for thy good. 3. By sweet and pleasant discourse far more pleasant to a pious heart than all the wanton songs in the world. 4. By arming thee against all objections. Keep in with knowledge, and thou shalt be sure to keep out of harlots' paws. II. THE FALSE WOMAN IS A STRANGER. Possibly in the sense of being a foreigner, and not considering herself in the control of our moral laws. 1. A stranger in regard to marriage. Then thou hast no right to her. 2. A stranger in regard to carriage. Thou canst not look for any good respect from her. III. THE FALSE WOMAN IS A FLATTERER. 1. The difference between her words and her deeds prove it. She speaks like a friend, and acts like an enemy. 2. The difference between her first and her last words proves it. She will surely turn against thee when thy money is spent. She will sink thee with fair words. (*Ibid.*)

Ver. 7. A young man void of understanding.—*A youth void of understanding*:—Solomon was pre-eminently a student of character. His forte lay in the direction of moral philosophy, in the sense of the philosophy of morals. I. THE SPECIAL PERIL OF GREAT CITIES. Human nature remains the same in every age. The descriptions of the temptations that assailed the youth of Jerusalem and Tyre answers precisely to what we see in our own day. Therefore the counsels and warnings of the ancient sage are as valuable and fitting as ever. The vastness and multitudinousness of our modern cities provide a secrecy which is congenial to vice. In all great towns solicitations to vice abound as they do not elsewhere. Every passion has a tempter lying in wait for it. Whatever be your temperament or constitution, a snare will be skilfully laid to entrap you. Vice clothes itself here in its most pleasing attire, and not seldom appears even under the garb of virtue. II. THE EVIL OF LATE HOURS. The devil, like the beast of prey, stalks forth when the sun goes down. Night is the time for unlawful amusements and mad convivialities and lascivious revelry. Now Jezebel spreads her net, and Delilah shears the locks of Samson. Young men, take it kindly when I bid you beware of late hours. Your health forbids it; your principles forbid it; your moral sense forbids it; your safety forbids it. Purity loves the light. Late hours have proved many a young man's ruin. III. THE DANGER OF FOOLISH COMPANY. "Simple" in the Book of Proverbs means silly, frivolous, idle, abandoned. You could almost predict with certainty the future of one who selected such society. The ruin of most young men

is due to bad company. It is commonly the finest natures that are first pounced upon. The good-hearted, amiable fellow, with open countenance and warm heart and generous disposition, is at once seized by the vermin of the pit, and poisoned with every kind of pollution. Take care with whom you associate. There are men who will fawn upon you, and flatter you, and call you good company, and patronise you wonderfully, and take you anywhere you wish to go; and—allow you to pay all expenses. As a rule, a companion of loose character is the most mean and selfish of creatures. "Void of understanding." Understanding is more than wisdom, more than knowledge; it is both and something besides. It is a mind well-balanced by the grace of God; it is the highest form of common-sense, sanctified by a genuine piety. No man's understanding can be called thoroughly sound until it has been brought under the power of the truth as it is in Jesus. Your only security against the perils of the city, of the dark night, and of evil company, your only safety amid the lusts that attack the flesh, and the scepticisms that assail the mind, is a living faith in God, a spiritual union with Christ. (*J. Thain Davidson, D.D.*) A beacon to young men:—Now reason is the glory of man. It is a light within the soul by which he is exalted above the brutes that perish. And yet God often charges men with displaying less judgment than the mere animal creatures (Isa. i. 3). I. THE EVIDENCES OF THIS STATE. How can we know with certainty the young who are void of understanding? 1. Those who throw off the restraints and counsels of their parents and friends. When counsel and supervision are most needed they are rejected, and who so fit to guide and counsel as the parent? 2. Those who become the companion of the foolish and wicked. No other influence will be so disastrous on our highest interests as that of evil companionship. It will insidiously undermine every good principle. 3. Those who disregard the opinions of the wise and good around them. 4. Those who neglect the institutions of religion. The atmosphere of religious ordinances is that of health and life to every virtue and grace of the soul. By neglecting Divine ordinances and services, the heart and mind run fallow. 5. Those who yield themselves up to sensual gratifications. The text refers to the ensnaring woman. "For at the window of my house I looked through my casement," &c. How fearful the result! Money, reputation, health, mind, morals, life, and the soul, all sacrificed! II. ITS EVIL RESULTS. 1. The morally evil condition of the youths themselves. Here are powers perverted—talents prostituted—sin and misery increased. 2. The pernicious influence they exert on others. Every such youth has his young friends and relations, all of whom may be corrupted by his conduct. 3. The eternal misery to which they are hastening. III. THE ONLY REMEDY. 1. Immediate and genuine repentance. Prompt consideration. 2. There must be the yielding of the heart to Christ. Christ alone can open the blind eyes, expel the foul spirit, renew the heart. 3. By the regulation of the life by the Word of God. 4. Union to, and fellowship with, God's people. (*J. Burns, D.D.*) The ignorance and folly of the man of pleasure:—It is a mortifying truth that that age, which of all others stands most in need of advice, thinks itself the least in want of it. Youth is warm even in its desires, hasty in its conceptions, and confident in its hopes. Talk to it when its passions are high, or when pleasure is glittering around it, it will in all likelihood look upon you as come to torment it before its time, and will none of your reproof. The particular error of youth is its pursuit of licentious pleasures. This writer gives us an interesting picture of a young man, confident in his own wisdom, and relying on his own strength, met by a character whom the world has denominated Pleasure. He paints to us the charms which she displays for his seduction, describes the flattery of her tongue, the crafty wiliness of her allurements, and shows us his simple heart won by her deceptions, and following her guilty call. I. THE MAN OF PLEASURE BETRAYS AN UTTER WANT OF ACQUAINTANCE WITH HIS OWN BEING. It is among the foremost arguments in support of this kind of life that it is only in conformity with that nature which God has given us. But your nature, as long as it is without the renovation of the Eternal Spirit, cannot possibly be made your guide. In reality full of diseases, the man imagines himself in perfect health. Bound in misery and iron, he dreams that he is happy and at liberty. In following his carnal desires a man is surely "void of understanding." II. THE MAN OF PLEASURE SHOWS HIS IGNORANCE AND FOLLY IN HIS WANT OF ACQUAINTANCE WITH HIS DUTIES IN THIS WORLD. The sins of impurity are doubly sinful, inasmuch as they incapacitate the follower of them from those exertions to which he is bound in whatever state of life it hath pleased God to call him. The libertine imagines that his duties are easily reconcilable with his pursuits of pleasure; and in few cases

does he show himself more void of understanding. It is their direct tendency to enervate the spirit; to absorb the native vigour of the mind; to extinguish generous ambition, that incitement to worthy deeds; and to drown all in dissipation, indolence, and trifling. The pagans made the temple of honour lie through the temple of virtue. III. THE LIBERTINE SHOWS HIS WANT OF UNDERSTANDING IN HIS IGNORANCE OR DEFIANCE OF OMNIPOTENCE. Of all the instances of want of wisdom, a disregard of the injunctions of Almighty God is surely the most absurd, as well as the most wicked. And it never can be confined to yourself, but involves often the misery, and always the guilt, of others. The man bent on pleasure seldom considers whom he offends, whom he injures, whose confidence he abuses, whose innocence he betrays, what friendship he violates, or what enmities he creates. Your first vice might arise from the seduction of bad companions, but a continuance of it becomes your own sin. IV. THE LIBERTINE ACTS IN OPPOSITION TO HIS OWN CONVICTION. There is always an inward monitor whispering against him. Rouse, then. Break from the infatuating circle. No longer miscall the things of this world. (*G. Mathew, M.A.*) The young man void of understanding:—Understanding or reason is the glory of human nature. It is the "candle of the Lord," to light us on our destiny. Where this is not, you have a traveller on a devious path without light, a vessel on a treacherous sea without rudder or compass. Who is the young man void of understanding? 1. One who pays more attention to his outward appearance than to his inner character. He sacrifices the jewel for the casket. 2. One who seeks happiness without rather than within. But the well of true joy must be found in the heart, or nowhere. 3. One who identifies greatness with circumstances rather than with character. But true greatness is in the soul, and nowhere else. 4. One who is guided more by the dictates of his own nature than by the counsels of experience. He acts from the suggestions of his own immature judgment. He is his own master, and will be taught by no one. 5. One who lives in show and ignores realities. He who lives in these pursuits and pleasures which are in vogue for the hour, and neglects the great realities of the soul and eternity, is "void of understanding." (*Homilist.*) A simple youth void of understanding:—The young man Solomon had in mind perhaps thought himself wise, but in the opinion of the sober and virtuous part of mankind, he was one of the most infatuated of men. When may a young man be spoken of as "void of understanding"? 1. When he suffers his mind to remain unacquainted with the great principles of religion. 2. When he follows the dictates of his own corrupt heart. How shall we account for all that wickedness which abounds in the world if there is no bad principle from which it breeds? Take corruption out of the heart, and this world would become a paradise. Simple souls, instead of checking the evil principle within them, rather give it the greatest indulgence. 3. When he throws himself in the way of temptation. Snares abound. There is hardly a step in our way in which we do not run some hazard of stumbling. Have we not often complied when we ought to have resisted? Sin is sometimes so artfully disguised that it loses its deformity, and we are insensibly drawn into the commission of it. Is it not, then, wise and prudent to keep at a distance and not to tamper with temptation? The old serpent is too cunning and subtle for us, and if we throw ourselves in his way we must fall. 4. When he has not resolution to withstand the allurements with which he may be surrounded. We can hardly hope to escape allurements altogether. All depends on our yielding to or resisting first enticements. And what avails the most enlightened understanding if we have not firmness to follow its dictates? 5. When he does not hearken to the admonitions of those who are older and more experienced than himself. Vanity and self-conceit are too natural to young minds, and numbers have been led away by them. Positive and headstrong, they refuse to be admonished, and scorn to be controlled. Hence they run headlong into vice, and involve themselves in misery. 6. When he flatters himself with seeing long life and many years. This is very natural to youth. But there is nothing more vain and uncertain. Can there be a greater defect of understanding than to flatter one's self with what we may never enjoy? (*D. Johnston, D.D.*) A young man void of understanding:—1. One who makes light of parental restraints and counsels. No young man is walking in safe paths who is engaged in pursuits or pleasures which a wise father or a tender mother would be mortified and grieved to see him mixed up with. 2. One who neglects the cultivation of his mind. If knowledge is power, ignorance is weakness. The mind must be carefully trained in order that the soul may fulfil her destiny upon earth, and be prepared for a more glorious existence hereafter. 3. One who is content to

ve an idle and aimless life. To spend the golden hours of existence in irresolution and idleness, with no definite purpose, betrays, as much as anything could do, the lack of good sense. 4. One who chooses his bosom companions from the ranks of the thoughtless and the profane. We are naturally social beings, and seek for pleasure in the company of others. 5. One who yields to the enticements of folly and wickedness. As soon as he reaches the point when he is indifferent to the opinion of the wise and the good, his case may well be set down as desperate. The young are always surrounded by temptations, and every evil thought which is allowed a resting-place in the mind vitiates and corrodes the fibres of the soul, and every sinful deed unnerves the arm and paralyses the essential power of manhood. One who makes light of religion. Religion never encouraged anybody to be dolent and improvident; never led him into the haunts of vice; never wasted his substance in riotous living; never dragged a single victim to the prison or the gallows. All its offices in the world have been elevating and beneficent. Unbelief is not a misfortune, but it is the sin, the damning sin, of the world. Men first do wrong and then believe wrong in order to escape from its consequences. True religion will make you abhor sin, and draw you to Christ, the Redeemer; it will strengthen you for duty, and nerve you for endurance. It will give songs in the night, and through the grave and gate of death it will brighten your pathway to eternal glory. (John N. Norton.)

Ver. 8. He went the way to her house.—*Occasions of sin*.—I. MANY OCCASIONS OR PRESENT THEMSELVES UNLOOKED FOR. 1. All places afford temptations. 2. All times have theirs. 3. All things afford it. 4. So do all conditions, all actions, and all persons. Therefore we need to keep a constant watch, since we are not secure in any place, time, or condition. Then suspect all things with a holy suspicion. II. IT IS DANGEROUS COMING NEAR BAD HOUSES. 1. Much danger may come from within. 2. Much danger from without; for ruffians and quarrellers haunt such places. 3. Judgment may be feared from heaven. III. IDLENESS IS THE NURSE OF WANTONNESS. 1. Because nature is corrupt, and of all sins most inclines to wantonness. 2. The soul is very active both in our waking and sleeping, and if it move us not to good it will move us to bad actions. 3. Because labour removes the rubs in the way of wantonness. Spiritual duties and labour in our vocation take the heart, eyes, and ears off from wanton objects. The heart set at liberty by idleness falls upon them with greediness. 4. God's judgment follows idleness to give such over to wantonness. Take heed of idleness. Many think it either no sin or a light one. (Francis Taylor, B.D.)

Ver. 16. I have decked my bed with coverings of tapestry.—*A luxurious bed*.—I have exhausted the toil of myself and bought the toil of others to increase the luxury of my rest. Come and see the courtly elegance with which my bed is decked. Long and weary days have I laboured at the counting-house, at the workshop, or at the desk. And now my bed is decked. Come and look. Place yourself at my chamber window and tell me what you see now and what you will see next year. 1. "I see thee lying on this bed which thou hast decked, fretful, restless, and miserable. Thou hast found out too late that enjoyment is more painful than expectation. 2. I see thee dying on the same bed. May God grant thee mercy! but if He does it is in spite of the luxury with which thou art surrounded. 3. I see thee lying in another bed. It is narrow, and though well quilted and smoothed, yet it has no room for the weary body to turn, or for the feverish head to lift itself." "I have decked my bed with peace. And though its coverings are but scanty, and though sorrow and desolation have taken their seats by its side, yet peace remains. And there is one like unto the Son of Man whose gracious face ever shines on me from before this, my poor resting-place, so that though deserted and wretched, His love gives me a comfort this world can neither give nor take away. Come and see." "I have come, oh, saint of God! and I see three sights. 1. Destitution and pain are indeed about thee as thou liest on that rude couch; but peace and love reign there, and who shall prevail against the Lord's elect? 2. I see thee in thy dying hour. Deserted and miserable thou mayest be, but angelic forms are hovering over thee, and I hear a voice speaking as man can never speak, saying, 'Come, thou beloved of My Father!' 3. I see thee in thy narrow bed, but I see something else behind. For I see that great city, the holy Jerusalem, having the glory of God. And I hear a voice there saying, 'Who is this who is arrayed in white robes? and whence came he?' And I say unto him,

'Sir, thou knowest.' And the voice says, 'He is one of them that came out of great tribulation,' &c. (Christian Treasury.)

Ver. 21. With her much fair speech she caused him to yield.—*Good and bad speech*.—There is a force in words which it is often almost impossible to resist. Good words have a wonderful virtue in them to work upon the mind, and a great part of the good which we are called to do in the world is to be accomplished by means of that little member, the tongue. But corrupt minds are often found to have greater intelligence in persuading men to sin because human nature is depraved, and needs only a temptation to draw men to the practice of the worst of evils. No words have greater force in them to persuade men to sin than the flatteries of the strange woman, and therefore the apostle Paul, who directs us to strive against sin, calls loudly to us to flee youthful lusts. Such lusts can scarcely be conquered but by flight, because the temptations to them, when they meet with a simple mind and an impure heart, are like sparks of fire lighting upon stubble fully dry. The force that is in the tongue of the strange woman will not excuse the deluded youth; for his yielding to her is to be attributed to the depravity of his own heart, which inclines him to prefer the advice of a bad woman to the counsels of the Supreme and Eternal Wisdom. (G. Lawson.)

Ver. 22. As a fool to the correction of the stocks.—*Slaughter of young men*.—1. We are apt to blame young men for being destroyed, when we ought to blame the influences that destroy them. Society slaughters a great many young men by the behest, "You must keep up appearances." Our young men are growing up in a depraved state of commercial ethics, and I want to warn them against being slaughtered on the sharp edges of debt. For the sake of your own happiness, for the sake of your good morals, for the sake of your immortal soul, and for God's sake, young man, as far as possible keep out of debt. 2. Many young men are slaughtered through irreligion. Take away a young man's religion, and you make him the prey of evil. If you want to destroy a young man's morals take his Bible away. You can do it by caricaturing his reverence for Scripture. Young man, take care of yourself. There is no class of persons that so stirs my sympathies as young men in great cities. Not quite enough salary to live on, and all the temptations that come from that deficit. Unless Almighty God help them they will all go under. Sin pays well neither in this life nor in the next, but right thinking, right believing, and right acting will take you in safety through this life and in transport through the next. (T. De Witt Talmage.)

Ver. 23. Till a dart strike through his liver.—*The gospel of health*.—Solomon had noticed, either in vivisection or in post-mortem, what awful attacks sin and dissipation make upon the liver, until the fiat of Almighty God bids the soul and body separate. A javelin of retribution, not glancing off or making a slight wound, but piercing it from side to side "till a dart strike through his liver." Galen and Hippocrates ascribe to the liver the most of the world's moral depression, and the word melancholy means black bile. Let Christian people avoid the mistake that they are all wrong with God because they suffer from depression of spirits. Oftentimes the trouble is wholly due to physical conditions. The difference in physical conditions makes things look so differently. Another practical use of this subject is for the young. The theory is abroad that they must first sow their wild oats and then Michigan wheat. Let me break the delusion. Wild oats are generally sown in the liver, and they can never be pulled up. In after-life, after years of dissipation, you may have your heart changed, but religion does not change the liver. God forgives, but outraged physical law never. (Ibid.)

Ver. 24. Hearken unto me now therefore, O ye children.—*On impurity*.—Cicero says, "There is not a more pernicious evil to man than the lust of sensual pleasure; the fertile source of every detestable crime, and the peculiar enemy of the Divine and immortal soul." This is true of all sensual pleasures immoderately pursued and gratified beyond the demands of reason and of nature. I. HOW CONTRADICTORY THE VICE OF IMPURITY IS TO THE GREAT LAWS OF NATURE AND OF REASON, OF SOCIETY AND RELIGION. 1. It is in opposition to the first law of our nature, which enjoins the due subordination and subjection of our inferior appetites and passions to the superior and ruling principle of the soul—that principle which

necessities to a narrow compass. He bears an universal good-will to all mankind and is always ready to do all the good he can to others. He is sober and temperate in all his pleasures and enjoyments; and this upon a principle of religion and virtue. 2. Whatever calamities or afflictions befall a good man he will bear them much better than other people. Disappointments are not so great to him who takes an estimate of things, not from fancy or opinion, but from truth and reality, and the just weight and moment of them. Though his virtues are not full proof against the strokes of fortune, and cannot ward off every blow, yet they will blunt the edge of afflictions and greatly abate their smart. It is well to consider the uncertainty of all external enjoyments, not to overvalue them, or set our hearts upon them, or place our happiness in them. 3. The good man has pleasures and enjoyments peculiar to himself which will, in a great measure, supply the want of external blessings. Every good and virtuous action we do affords us a double pleasure. It first strikes our minds with a direct pleasure by its suitableness to our nature; and then our minds entertain themselves with pleasant reflections upon it. Learn—(1) It is an unjust reproach to cast upon religion and virtue that they deprive us of joy and comfort and satisfaction. (2) What is the true cause of the trouble and uneasiness which are to be found under the sun. (L. Abbot.) *A Christian man of science*:—The happiness of a good man does not depend on the mere surroundings of his life, or the possessions which he can call his own, but on something more vital—on that which is more really his own, and of which no change of circumstances can ever deprive him. The uneducated man cannot find company in himself. He has to look outside himself for enjoyment and satisfaction. The man whose nature has been cultured, especially by self-discipline, is often least alone when most alone, so that when the voices of men are not heard he hears a still, small voice within his heart. Now, goodness is the highest culture, for it is the culture of that which is most spiritual in the nature. Goodness is an inward harmony. Goodness is the most economical thing in the world, for with it men have an inward treasure that renders them, to a large extent, independent of that which is without. Religion is a possession which makes men rich in any position. There need be no commendation of an ascetic order of life, or contempt of the world. But if we are to enjoy even this world, the power to enjoy must be found within, there must be internal harmony, or the world will be a great discord to us. The kingdom of God, that kingdom which Christ declared is “within,” is the great condition of blessedness; aye, it is the condition for enjoying even the kingdom which is temporal and visible. These points illustrated from the life of G. B. Sowerby, F.L.S., author of “*The Saurus Conchyliorum*.” (W. Garrett Horder.)

Ver. 15. *The simple believeth every word: but the prudent man looketh well to his going.*—*Simplicity and prudence*:—Such belief is not to the discredit of the simple man, but to the disgrace of the man who misleads him. No character is more admirable than that which is marked by simplicity and consequent trustfulness; it is only because the heart is deceitful above all things and desperately wicked, and the courses of this world are so much out of line, that simplicity is not only undervalued, but sometimes contemned. The prudent man is put in apposition to indicate that he is a man of affairs, who understands a good deal of the ways of the world, and who looks below the surface to find real meanings; this kind of prudence is itself an affirmation of the wickedness of the world: prudence in itself may or may not be a virtue; everything depends upon its origin and its purpose: when a man is so prudent as to suspect everybody, to regard every word as a trap, and every proposition as a lure to destruction, his prudence simply signifies that he has found out that he is in a bad world, and that everything is to be examined with a view to detecting in it the spirit of selfishness and all evil. Whether simplicity or prudence would in the long run the more prevail cannot now be told, because no fair test can be applied. Certainly Jesus Christ would seem to teach that simplicity is better than wariness, and that trustfulness is nearer to the Spirit of God than is suspicion. It is right to understand the men by whom we are surrounded, and to obtain some notion of their spirit and purpose, in order that we may conduct ourselves aright towards them. This is what God Himself does: to the froward He shows Himself froward; to the meek He is all gentleness; to the trustful He is all grace. There are men who pride themselves upon their prudence, not knowing that their prudence may have been gained through an experience which has cost them dearly, and which has revealed in many instances their folly

and their incompetence. The prudence of the wise man will be placed at the disposal of the simple, and will not be wholly devoted to the confounding of those whose intentions are evil. Wherever one man is wiser than another he is a debtor to the man who is not so wise, and is bound to pay him of the gold of wisdom, that the man may be able to manage his affairs in the world with discretion and success. (J. Parker, D.D.) *The credulous and the cautious*:—I. THE HASTILY CREDULOUS. “The simple believeth every word.” 1. One of the strongest tendencies in man’s mental nature is his propensity to believe. It is one of the most voracious appetites of the soul. The child opens its mental mouth, hungering for tales from the nurse’s lips, and will eagerly swallow up everything that is said. (1) This propensity to believe implies a state of society that does not exist. Were men born into heaven, were society free from all error and deception, it would be not only right, but a beneficial thing to believe every word, and to confide in every character. This is the state of society for which man was created, but he has lost it. He comes into a world of lies. (2) This propensity to believe explains the reign of priesthood. (3) This propensity to believe shows the easiness of the condition on which God has made the salvation of man to depend. “He that believeth shall be saved.” 2. The thoughtless yielding to this tendency is an immense loss. “The fool rageth, and is confident.” The fool sees no danger, dreads no harm. He rushes recklessly forward into mischief. (1) He is passionate. “He rageth.” Counsels and warnings only irritate him. (2) He is stubborn. He “is confident.” What does he care about your warnings? Nothing. (3) He is foolish. “He that is soon angry dealeth foolishly, and he inherits folly.” (4) He is despised. A man of wicked devices is hated. The man who has given way to his credulity becomes all this. He is passionate, ignorant of the grounds of his belief, he cannot brook contradiction, his opinions being prejudices, he is stubborn in holding them, and in all this he is “foolish” and “hated.” II. THE CAUTIOUSLY BELIEVING. “The prudent man looketh well to his going.” True prudence is indicated by two things. 1. A dread of evil. “A wise man feareth.” True dread of evil is consistent with true courage. Few, if any, displayed more heroism than Noah, yet, being moved by fear, he prepared an ark. Evil, both physical and moral, is a bad thing in the universe, and it is right to dread it, as we dread poisonous serpents and ravenous beasts. True prudence is indicated—2. By a departure from evil. “He departeth from evil.” Moral evil is the heart of all evil, and this he forsakes. He shuns it as an enemy to God and the universe. The prudence is indicated—3. By mental greatness. He is dignified with knowledge. He is “crowned with knowledge.” Caution in believing is necessary for three reasons. (1) The strength of man’s tendency to believe. (2) The prevalence of error in society. (3) The damaging influence of falsehood on the soul. (Homilist.) *Prudent going*:—“Why are you treading so carefully?” said a donkey to a heavily laden horse. “You’ll never get home at that rate.” “Do you want to know?” was the answer; “it is because I remember there’s a stone on the road somewhere about here. I stumbled over it this morning on my way to work, and I don’t mean to have another fall this evening.” (Mrs. Prosser.)

Ver. 17. *He that is soon angry dealeth foolishly.*—*Anger restrained*:—In speaking recently of the power of God’s grace to quell our passions, Mr. Aitken told the story of a gentleman he knew in Liverpool, who, although a follower of the Lord Jesus, was cursed with a hasty and violent temper. It was a source of great grief to him, and in his helplessness he threw himself on the Lord’s hands to rid him of this demon which was marring his Christian happiness. He occupied a position of trust in the Custom House, and it was his duty each night to see that every door in the building was locked. One evening he had just gone through his work as usual and was well on his way homewards, when a boy came rushing after him and told him a man was locked up in one of the inner rooms of the Custom House. At the moment he felt anger rising in his throat, but, lifting up his heart to God, he returned with the boy. After unlocking room after room he came to the place where the man was, and found the poor fellow standing trembling, no doubt expecting an outburst of that temper which they all knew so well. The Customs officer approached the man smiling, and, stretching out his hand, told him not to mind the trouble he had given him. Thus does God’s grace enable us to quell our worst passions.

Ver. 20. *But the rich hath many friends.*—*Friends in prosperity*:—Ah! do not

- 27 Can a man take fire in his bosom,
And his clothes not be burned?
28 Can one go upon hot coals,—and his feet not be burned?
29 So he that goeth in to his neighbour's wife;
Whosoever toucheth her shall not be innocent.
30 Men do not despise a thief, if he steal
To satisfy his soul when he is hungry;
* Ex. 22. 1, 4. 31 But if he be found, he shall restore sevenfold;
He shall give all the substance of his house.
/ ch. 7. 7. 32 But whoso committeth adultery with a woman lacketh standing:
He that doeth it destroyeth his own soul.
33 A wound and dishonour shall he get;
And his reproach shall not be wiped away.
34 For jealousy is the rage of a man:
Therefore he will not spare in the day of vengeance.
35 He will not regard any ransom;
Neither will he rest content, though thou givest many gifts.

CHAP. 7. MY son, keep my words,

- And lay up my commandments with thee.
2 Keep my commandments, and live;
And my law as the apple of thine eye.
3 Bind them upon thy fingers,
Write them upon the table of thine heart.
4 Say unto wisdom, Thou art my sister;
And call understanding thy kinswoman:
5 That they may keep thee from the strange woman,
From the stranger which flattereth with her words.
6 For at the window of my house—I looked through my casement,
7 And beheld among the simple ones,
I discerned among the youths, a young man void of understanding,
8 Passing through the street near her corner;
And he went the way to her house,
9 In the twilight, in the evening,—in the black and dark night:
10 And, behold, there met him a woman
With the attire of an harlot, and subtil of heart.
11 (She is loud and stubborn;—her feet abide not in her house:
12 Now is she without, now in the streets,
And lieth in wait at every corner.)
13 So she caught him, and kissed him,
And with an impudent face said unto him,

¹ Heb. heart.
² Heb. He will not accept
the face of any ransom.

³ Heb. the sons.
⁴ Heb. in the evening of the
day.

⁵ Heb. she strengthened her
face, and said.

VII. The harlot adultery of an Eastern city is contrasted with the true feminine ideal of the Wisdom who is to be the "sister" and "kinswoman" (c. 4) of the young man as he goes on his way through life. See ch. viii. introduction.

6. *casement*] The latticed opening of an Eastern house, overlooking the street (cp. Judg. v. 28).

7. *simple*] In the bad sense of the word (i. 22 note); "open" to all impressions of evil, empty-headed and empty-hearted;

lounging near the house of ill-repute, not as yet deliberately purposing to sin, but placing himself in the way of it at a time when the pure in heart would seek their home. There is a certain symbolic meaning in the picture of the gathering gloom (c. 9). Night is falling over the young man's life as the shadows deepen.

11. *loud and stubborn*] Both words describe the half-animal signs of a vicious nature. Cp. Hos. iv. 10.

- 14 I have peace offerings with me;
This day have I paid my vows.
15 Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
16 I have decked my bed with coverings of tapestry,
With carved works, with fine linen of Egypt.
17 I have perfumed my bed—with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning:
Let us solace ourselves with loves.
19 For the goodman is not at home,—he is gone a long journey:
20 He hath taken a bag of money with him,
And will come home at the day appointed.
21 With her much fair speech she caused him to yield,
With the flattering of her lips she forced him.
22 He goeth after her straightway,
As an ox goeth to the slaughter,
Or as a fool to the correction of the stocks;
23 Till a dart strike through his liver;
As a bird hasteth to the snare,
And knoweth not that it is for his life.
24 Harken unto me now therefore, O ye children,
And attend to the words of my mouth.
25 Let not thine heart decline to her ways,
Go not astray in her paths.
26 For she hath cast down many wounded:
Yea, many strong men have been slain by her.
27 Her house is the way to hell,
Going down to the chambers of death.

* Isai. 10. 9.

† ch. 5. 3.

‡ Ps. 12. 2.

* Eccl. 9. 12.

* Neh. 13. 26.

† ch. 2. 14.

& 5. 5.

& 9. 13.

¹ Heb. Peace offerings are
upon me.

² Heb. in his hand.
³ Or, the new moon.

* Heb. suddenly.

14. This pretence of a religious feast gives us an insight into some strange features of popular religion under the monarchy of Judah. The harlot uses the technical word (Lev. iii. 1) for the "peace-offerings," and makes them the starting-point for her sin. They have to be eaten on the same day that they are offered (Lev. vii. 15, 16), and she invites her victim to the feast. She who speaks is a "foreigner" who, under a show of conformity to the religion of Israel, still retains her old notions (see ii. 16 note), and a feast-day to her is nothing but a time of self-indulgence, which she may invite another to share with her. If we assume, as probable, that these harlots of Jerusalem were mainly of Phœnician origin, the connexion of their worship with their sin would be but the continuation of their original *cultus*.

16. The words point to the art and commerce which flourished under Solomon.

carved works] Most commentators take the original as meaning "striped coverlets of linen of Egypt."

17. The love of perfumes is here, as in Isai. iii. 24, a sign of luxurious vice.

cinnamon] The Hebrew word is identical with the English. The spice imported by the Phœnician traders from the further

East, probably from Ceylon, has kept its name through all changes of language.

19. The reference to the husband is probably a blind. The use of the word "goodman" is due to the wish of the English translators to give a colloquial character to this part of their Version. The Heb. is merely "the man." A touch of scorn may be noticed in the form of speech: not "my husband," but simply "the man."

21. *fair speech*] The Hebrew word is usually translated "doctrine," or "learning" (i. 5, iv. 2, ix. 9); possibly it is used here in keen irony.

22. *as a fool &c.*] Lit. "As a fetter to the correction of a fool," the order of which is inverted in the A.V. The LXX., followed by the Syriac Version, has another reading, and interprets the clause: "As a dog, enticed by food, goes to the chain that is to bind him, so does the youth go to the temptress." None of the attempts of commentators to get a meaning out of the present text are in any degree satisfactory.

23. The first clause does not connect itself very clearly with the foregoing, and is probably affected by the corrupt text which makes it perplexing.

26. The house of the harlot is now likened to a field of battle strewn with the corpses of the many slain.

bears witness to the phonetic force of this vowel. — אִישׁוֹן = Arab. *insān*, apparently a *human* (or *manlike*) *thing*; the ending *on* (*ān*) is elsewhere in O.T. not dimin. but general-relational; Aram. *ān* is diminutive. אֵין is parallel in ψ 17⁸ to עֵין (perhaps = the centre or principal part of the eye); the Aram. Vrss. here render אֵין by *gate*; cf. Ges., *Thes.*, BDB. — חִירְחִי; Θ τοὺς δὲ ἐμοὺς λόγους, as if it read רִבְרִי, or אִשְׁרִי, as in 4¹⁰; between such variants there is no ground of choice. — 3. For אֲצַנְעָה Σ , by scribal inadvertence, has צֹר, as in 3³. — 4. \mathfrak{H} הִקְרָא; Θ περιποίησαι, = הִקְרָא (Jäg.); whether Θ had הִבִּינָה (Jäg.) or took ל in \mathfrak{H} לִבִּינָה as sign of accus. (Lag.) can hardly be determined. — For לִקְרָא Oort suggests fem. מִרְעָה, but this is not necessary. — 5. Θ πονηρᾶς, apparently miswriting of πόρνης (Lag.); cf. Θ in 21⁶. — 6, 7. On the 1st pers. in the vbs. in Θ see note on these vv. above. Oort suggests הִבְשִׁיתִי for בִּיטִי, to secure fuller parallelism, and Gr. the insertion of וְהָנָה before נָעַר; Σ has 3d pers. plu. — 8. \mathfrak{H} פָּנָה; the masc. form of the noun is found only here and Zech. 14¹⁰. — נָשִׁיךְ is omitted in Θ , יָצַר in Σ (by free translation or inadvertence). For יָצַר Θ has λαλοῦντα, error of Grk. scribe; for proposed emendations see notes of Lag., Baumg., and on \mathfrak{T} cf. Pink. — 9. The Heb. text appears to offer an inverted parallelism (cf. Schult.): נֶשֶׁךְ (degree of light), עֵרֶב (part of the day), אִישׁוֹן לַיְלָה (part of the night), אֶפְלָה (degree of darkness); we should probably, in accord with the preceding expressions, read אֶפְלָה. Θ , however, makes two phrases of the v.: ἐν σκότει ἐσπερινῷ, = בְּנֵי עֵרֶב, and ἡνίκα ἂν ἡσυχία νυκτερινῇ καὶ γνοφώδῃ, = \mathfrak{H} , except that for אִישׁוֹן it seems to have had some form of יָשָׁן *sleep* (Schl.), or possibly of שָׁקַט *repose*. With such twofold division \mathfrak{H} would read: *in the twilight of evening, in the depth of black night*.

10-12. The woman.

10. And lo, the woman comes to meet him,
In harlot's dress, and wily (?) of heart.
11. She is boisterous and a gadabout:—
Her feet rest not in her house—
12. Now she is in the street, now in the squares,
And she lurks at every corner.

10. Continuous, ternary. As the woman is referred to above (v.⁸), the def. art. (as in the Grk.) is preferable to the reading of the Heb. (*a woman*). She *comes to meet him* by design, not simply *meets* (or, *met*) *him* (RV.). Instead of *dress* (or, *ornament*) Grk. has *form, appearance*, a sense (= *mien*) which perhaps better suits the context, in which the woman's character is described. Whether harlots at this time wore a distinguishing dress is uncertain (in Gen. 38¹⁵ it is the veil that is characteristic); the reference is perhaps to the style of attire. In this expression the

woman here described (the married woman) is technically distinguished from the harlot proper (who was unmarried).—The translation *wily* (RV.) is conjectural; other proposed renderings are *false* (Schult.), *malicious* (Ew., Now., Kamp., etc.), *secret, hypocritical* (Berth., Str., Stade), *excited* (Frank.), *subtle* (AV., De.); in Isa. 48⁶ the Heb. word appears to mean *hidden, secret*, and here, if the reading be correct, some such sense as *wily* suits the connection. Grk.: *causes the hearts of young men to fly away* (or, as emended by Lag., *causes young men to lose their heads*); Vulg.: *prepared to catch souls*. These renderings may represent our Heb., or may rest on a different text; they do not suggest any satisfactory emendation.—11. Synonymous, ternary. Here also the adjectives are doubtful. The first (which occurs again in 9¹³) usually expresses excited movement and noise (1 K. 1⁴¹ Isa. 22²), and may here refer to the woman's free, boisterous manner of talking, or to her unrestrained actions, or to both of these; proposed renderings are *garrulous* (Vulg.), *loud, clamorous, excited, vehement, passionate, boisterous*, of which the last appears best to reproduce the Heb. term. The second word, as it stands in our Heb. text, means *rebellious, selfwilled, wilful*, which may be understood as expressing her attitude toward her husband, her refusal to obey him and stay at home; a slight change of letters, however, gives the sense *going about, gadding about* (Vulg. *strolling*, cf. Cant. 3²⁻³, where the maiden and the watchmen go about the city), and this is in keeping with the following clauses. The older Greek laws forbade free women to leave their houses after sunset,* but it appears from this passage and from Cant. 3² and Ben-Sira (26⁸⁻¹⁰) that at a later time women had no little liberty of movement, and part of the duty of a careful husband or father was to keep his wife or daughter indoors (Ben-Sira 25²⁵, cf. 1 Tim. 5¹³ Tit. 2⁵).—12. Synonymous, binary- (or, quaternary-) ternary. Licentious women showed themselves freely in the streets and in the squares or open places at gates and elsewhere (see note on 1²⁰⁻²¹), choosing corners particularly as convenient places for seeing and being seen. The paragraph is a vivid description of the city manners of the later time (probably third cent. B.C.). V.¹¹⁻¹² are of the nature of a parenthesis.

* Becker, *Char.* 468 f.

10. The Art. before אשה (found in 5) has dropped out by reason of preceding ה. Before לקראת there is usually a vb. of going, but this is sometimes omitted, as in 1 S. 10¹⁰ *al.* — The signification *dress* for שיה seems to be assured by ψ 73⁶; after 5 εἶδος Hitz., Oort suggest a form of שיה (8¹¹ 26⁴ 27¹⁵). If the text-word be retained, prep. ב should perh. be inserted before it. — נצרה (foll. by 5) πονεῖ νέω ἐξήστρασθαι καρδίας (the νέω is explanatory insertion), as if from נר (cf. 27⁸); Lag. emends to ἐξήστρασθαι (Eur. *Bacch.* 850) *lose one's senses*, and thinks that 5 had נצירה *producing a whirl*, after Syr. צורן (Castel. 755), but such a sense is proved neither in Heb. nor in Aram.; 5 ἵδ capiendas animas, apparently from ציר (Berth., cf. Ez. 13²⁰). There is no satisfactory derivation for the text-word; that from נצר (*hidden, wily*, cf. Isa. 48⁷) seems least objectionable. There is perh. scribal error; we expect some word like נקיש (28¹⁸) or נפחל (8⁸) or ערב (but this stem is employed elsewhere in Pr. only in good sense), and see the expressions in Eccl. 7²⁶. Schult., *fictu cordis*, from צור, in sense of Arab. צور. — 11. 5 סוררה *headstrong*; 5 ἄσματος *profligate* seems to represent 5 (Lag. improbably, from סרה); read סובבה (cf. Cant. 3²⁻³), 5 vaga, 5 פרידהא. — 12. 5, less well than 5, divides the v. at ברוח, after which it inserts, to complete the parallelism, the vb. πέμβεται *roams*.

13-20. Her invitation: she assures him that she has made special preparations to receive him.

13. So she seizes him and kisses him,
With impudent look says to him:
14. "A vow-offering was due from me —
To-day I have paid my vows —
15. So I came out to meet thee,
To seek thee — and I have found thee.
16. I have spread my couch with coverlets,
With striped cloths of Egyptian yarn.
17. I have perfumed my bed with myrrh,
With aloes and with cinnamon.
18. Come, let us, till morning, take our fill of love,
Let us take our pleasure in love.
19. For my husband is not at home,
He is gone on a long journey;
20. He took a bag of money with him,
He will come home at full-moon feast."

13. Continuous, binary-ternary. This free procedure may have taken place in a retired spot, else it would probably not have escaped the attention of the police; though women at this period had, as we have seen (note on v.¹¹), some liberty of movement, it

would appear from Cant. 5⁷ that the night-watchmen sometimes arrested strolling women, though under what circumstances does not appear. Watchers on city-walls no doubt existed from of old (Isa. 21¹¹⁻¹² 62⁶ ψ 127¹), but the relatively modern night-patrol is mentioned only in Cant. 3³ 5⁷. — The expression *with impudent* (or, *wanton*) *look* (lit. *puts on a bold face*, so 21²⁹) does not intimate that the woman assumes an attitude not natural to her, but simply describes her meretricious boldness. — 14. Protasis and apodosis, ternary. Of course the observer at the window does not hear the long and probably whispered speech that follows (v.¹⁴⁻²⁰); the writer describes a common scene. — The woman (who thus appears to be an Israelite) begins by telling the young man that her payment of a vow-offering enabled her to provide special entertainment at this time; the feast is not mentioned, but, as the invariable accompaniment of the sacrifice, is taken for granted; we might, therefore, render: *I have a sacrificial feast at my house*. The Heb. term here rendered *offering* (*shelem*, RV. *peace-offering*) is a general one comprehending several varieties. It signifies primarily *wholeness, soundness*, and so security, friendly, peaceful relations with the deity, or the payment of one's obligations to the deity so as to secure his friendship.* As a technical sacrificial term it denotes the ordinary offerings made freely to gain favor, or presented in gratitude for favors bestowed or in fulfillment of a vow (see the different sorts in Lev. 7¹¹⁻²¹). It consisted always of flesh, to which (at least in the later ritual) was added flour, oil, and wine (Nu. 15⁹⁻¹⁰); and of the animal presented only the blood and the fat of the intestines was offered on the altar, the rest was eaten by the worshippers. The *shelem* thus differs from the *holocaust* (Heb. *ola*, RV. *burnt-offering*) which was wholly consumed on the altar. It is in fact the old sacrificial meal of the family or clan, which was of a festive character (Am. 5²¹⁻²³). In the present instance its occasion is a vow which has just been fulfilled (*to-day*); the law required that the flesh should be eaten on the day of offering (Lev. 7¹⁶). The woman, not inattentive to her religious duties (and there is no reason to suppose

* The same stem is found in Arab. *Islam*, = the establishing of sound relations with God by *submission, resignation*; and *Moslem* = one who is resigned to God's will, a professor of Islam.

that she herein acted otherwise than in good faith), having discharged her vow and prepared the feast, goes out to seek a companion, and pretends to the youth (it seems probable that it is a pretence) that she has come expressly to find him. If the sacrifice was offered on an altar, the scene of the incident is doubtless Jerusalem; but it is possible that the Egyptian Jews, before the building of the Onias-temple (B.C. 149), maintained customs of vows at home, dedication being substituted for actual sacrifice. From the plu. *vows* it may perhaps be inferred that vows were suffered to accumulate, so that a number were paid at one time; and from Eccl. 5⁴⁻⁶ we gather that there was sometimes undue delay in paying, so that it became necessary for the priests or other officers to send messengers to demand payment.* — 15. Continuous, ternary. The *so* (or, *therefore*) refers to the festive character of the occasion: "as I have prepared an excellent table, and do not wish to enjoy it alone, therefore I have come," etc. *To seek thee*, lit. *to seek thy face*. The reading proposed by Bickell, *that I might find thee*, is feeble and improbable. — The two next verses describe the luxurious appointments of the woman's house, whence (and from v.^{19, 20}) it may be inferred that her husband was a man of substance, and she of good social position. — 16. Synonymous, ternary. *Couch* is properly *bedstead* (Dt. 3¹¹ ψ 132³), elsewhere (Job 7¹³) used also for the whole of the sleeping-furniture, but here apparently for the structure on which bed-clothing is spread. The uncertainty of the term here rendered *coverlets* appears from the diversity of the translations given it: Grk., Vulg. *cords*; Syr. Targ. *beds* or *mattresses* (or perh., *cushions*, *pillows*); Aq., Theod. *spreads*; and these renderings (except the first) are variously adopted by modern commentators. The word occurs elsewhere only in 31²², where it seems to mean some sort of cloth-work (Grk. is here doubtful, Aq., Th., Vulg. *spreads*, Sym. *carpets shaggy on both sides*). AV. *coverings* probably gives the sense of the term (RV., not so well, *carpets*, marg. *cushions*), but the addition of *tapestry* (= embroidered) is without support. AV. *decked* = *covered*, *spread*. — The terms in second cl. must also describe some sort of bed-clothing: the first is in Grk. *carpets shaggy on*

* On the later regulations respecting delay see commentary on Dt. 23²¹⁻²³ in *Rosh ha. Shanah*, 5 b.

both sides; Syr. Targ., *spreads* or *carpets*; Vulg. *embroidered carpets*; recent commentators generally *striped* (or, *party-colored*) *spreads* or *cloths*. The second term represents some kind of material, *stuff*, or, as the word signifies in Aram., *yarn*; it is left untranslated by the Anc. Vrss. (or they may have had a different word), except that Theod. has *marked with Egyptian paintings*. — Across the ancient Greek bedstead (which was usually of wood, sometimes of bronze) were stretched girths (cords) which supported a mattress, and on this were spread coverlets, which were sometimes colored. There was a headboard, and sometimes a footboard; at the former were placed cushions or pillows. This is the general arrangement here referred to, though the precise significations of the various terms are doubtful. — The mention of *Egyptian* material may indicate that the section was not written in Egypt; commercial intercourse between Egypt and Palestine had existed since the time of Solomon, and became more frequent after the settlement of the Jews in Alexandria. — 17. Continuous, ternary-binary. After the bedstead was spread with costly coverings, the *bed*, thus prepared, was *perfumed* (lit. *sprinkled*). The aromatic substances here named are frequently mentioned in OT. (e.g. Cant. 4¹⁴). *Myrrh* is a gum-resin which exudes from the *Balsamodendron Myrrha*, a shrub growing in Arabia and Abyssinia; it is reddish brown in color, has an agreeable odor and an aromatic-bitter taste; a liquid form of it appears to be mentioned in Ex. 30²³ Cant. 5⁵; for its use in the preparation of the temple-oil see Ex. 30²²⁻²⁵. *Aloes* is the fragrant resin-gum of *Aloexylon* and *Aquilaria ovata* of Malacca and *A. agallochum* of Bengal. *Cinnamon* is the aromatic bark of a Ceylonese tree; it was an ingredient of the sacred oil of the Jews (Ex. 30²²⁻²⁵). The description indicates a high degree of luxury. Among the Israelites ivory couches (or divans) were used by the rich as early as the eighth cent. B.C. (Am. 6⁴), but the perfumes here mentioned appear only in postexilic writings (Ex. 30, Esth., ψ 45, Cant., Pr.); they seem to have become known to the Jews through late intercourse with foreign peoples. — 18. Synonymous, quaternary-binary. The vbs. express fulness of enjoyment. The first (*take our fill*) means to be filled, saturated with water (Isa. 55¹⁰), with blood (Isa. 34⁷ Jer. 46¹⁰), with love (here and 5¹⁹);

the second means to enjoy one's self, Grk. *to roll in*, Targ. *give one's self up to*, Vulg., Syr. *embrace*. — 19. Synonymous, ternary. In first cl. the Heb. reads *the man*, an expression which is perhaps used by the woman in a slighting way instead of the friendly *my husband*, as if she would say: the man who owns the house, whom I happen to be bound to but do not care for. But such a refined sneer does not seem very probable, and, as Grk. has *my husband*, we should rather so read, or with RV. write *the goodman*. The master of the house appears to be a rich merchant, called on to make long journeys, as was the custom with merchants (Tob. 5³ 9² Mt. 13⁴⁵). — 20. Continuous, ternary. Time is reckoned by feasts, and these by the phases of the moon (so now frequently in rural communities, even where the solar year exists). *Fullmoon-feast* (ψ 81⁴⁴) is the middle of the month — the scene occurs in the first half of the month, and the intimation is that some days must elapse before the husband can return. There was no fixed day for paying vows. The festival referred to may be Passover or Tabernacles.

13. On the רָפָטוּם of הָרָפָטוּם (a local peculiarity of Masoretic pronunciation) see De.'s note in B-D. — פָּנִיָּה is unnecessarily omitted by Bi., apparently on rhythmical grounds. — 14. שְׁלֵמִים ; plu. everywhere except Am. 5²² (where it is perh. scribal error). שֵׁלֶם often = שָׁלַם (Ex. 24⁶, cf. Ez. 44¹¹ with 45¹⁵), here = *slain offering*. — 15. The Vrss. have free renderings of רֶבֶר . On רֶבֶר see Pink. — 16. רֶבֶר , רֶבֶר , of uncertain meaning, the vb. only here, the noun here and 31²²; רֶבֶר (רֶבֶר plu.) רֶבֶר , in which the noun = *girths*, suggests the sense *bind* for the vb. (as in רֶבֶר *chain*, Gen. 41⁴² Ez. 16¹¹, and in Arab.). but in 31²² רֶבֶר has רֶבֶר *mantles*, which favors the rendering *coverlets* here; רֶבֶר have stem רֶבֶר , רֶבֶר *spread* in vb. and noun; רֶבֶר *intexui funibus*, the noun being after רֶבֶר , but the vb. *weave*, appropriate in 31²², is here out of place. The weight of authority appears to favor the sense *spread*. — רֶבֶר , cf. Arab. رَبَر . Oort, taking it as rendered by רֶבֶר , emends to רֶבֶר , but the Grk. word rather represents רֶבֶר , read as רֶבֶר or רֶבֶר . — רֶבֶר , found here only, is possibly a foreign word (but רֶבֶר *linen* may be a loan-word from Sem.); in Jew.-Aram. it = *thread*, a possible sense here, but רֶבֶר has another term, רֶבֶר *carpet*, perh. = *stuff woven of thread*. On the form see Ols., p. 335; it seems unnecessary to regard it as Aram. — 17. רֶבֶר *sprinkle*, Qal only here; Bi., Hif. רֶבֶר (cf. ψ 68¹⁰), Oort רֶבֶר (cf. Cant. 5⁵); Gr. רֶבֶר , from רֶבֶר . — רֶבֶר is Semitic, רֶבֶר (cf. Hind. *aghil*, Sanscr. *aguru*) East Indian, and רֶבֶר , though its origin is uncertain, is probably foreign.* —

* Cf. H. Lewy, *Semit. Fremdwörter im Griech.*; C. P. G. Scott, *Malayan Words in Eng.*, in JAOS., Vol. 17.

18. The plu. רֶבֶר and רֶבֶר are used always of sensual love. Geiger, *Urschrift*, p. 398, reads רֶבֶר (see 5¹⁹), but the Mas. form is better. רֶבֶר ; רֶבֶר ; רֶבֶר , after which Oort unnecessarily emends to New-Heb. רֶבֶר *let us wallow*. — Bi., to complete his scheme of quatrains, adds the couplet רֶבֶר רֶבֶר — the woman, he holds, according to v. 21, employed argument (ליקח) and it must be introduced here; but her persuasions are sufficiently given in v. 14-20. — 20. רֶבֶר , only here and ψ 81⁴ (רֶבֶר). Here רֶבֶר has רֶבֶר *feast* (Rashi: the time fixed for the feast), רֶבֶר = רֶבֶר , רֶבֶר רֶבֶר רֶבֶר (perh. free transl. — Lag. suggests that רֶבֶר רֶבֶר = רֶבֶר רֶבֶר), רֶבֶר *plenae lunae* (and so Bar Ali, cited in Ges. *Thes.*), Saad. *day of sacrifice*, Aben Ezra *new moon*; in ψ 81⁴ רֶבֶר has רֶבֶר *ירחא דמרחס*, רֶבֶר רֶבֶר , רֶבֶר *in medio mense*, רֶבֶר *favorable* (apparently a guess). And since in רֶבֶר רֶבֶר stands for the 15th day of the month in 1 K. 12³² and for the 23d in 2 C. 7¹¹, the word appears to mean the week of the feast from the middle of the month on, and so either the feast (either Passover or Tabernacles, here perhaps the latter, רֶבֶר ψ 81⁴ appears to interpret it as the former), or its first day. On the form see Ols. p. 256, 282. The word seems to be Aramaic, but its etymology is uncertain — prob. not from stem = *cover* (Ges., De., "the disk of the moon is covered with light"), perh. related to Arab. رَبَر *latter part*, and = second half of the month, and so the festival of that time; רֶבֶר may be denom. (*the month of*) *the* רֶבֶר , but prob. = *covered* (so *Rosh ha. Shanah* 7 b. 8 a). Aben Ezra's interpretation is against this derivation, but his rendering is opposed to that of earlier authorities. The word, however, may mean simply *feast*. BDB. compares As. *kuseū* (see De., *Ass. Handwb.* s. v. *kuseū*, *aqū*), *full moon* (as *tiara* of a deity).

21-23. The youth yields to her persuasions, and thus goes to his death.

21. With much fair speech she persuades him,
By the blandishment of her lips seduces him.
22. So enticed he follows her,
Like an ox that goes to slaughter,
Like a calf that is led to the stall,
- 23 b. Like a bird that hastes to a net,
c. Knowing not that it concerns its life,
a. Till an arrow cleaves its liver.

21. Synonymous, ternary. *Fair speech* is lit. *teaching, instruction* (see note on 1⁵) — designation of the woman's enticing description as a didactic discourse or argument. *Persuades*, lit. *causes to yield*; *blandishment of her lips*, lit. *smoothness of her lips*; see 2¹⁶ 5³ 6²⁴ 7⁵. *Seduces*, lit. *carries off* (or, *away*). The two verbs are employed in OT. to express the leading away of Israel after other gods than Yahweh, the first, for ex., in 1 K. 11², the

second in Dt. 13⁵⁽⁶⁾. The two clauses do not involve a climax, but are identical in meaning. — 22, 23. The text is corrupt in individual words, and there is probably a displacement of clauses. The three lines of v.²³ should probably stand in the order *b c a*; in v.²² Bickell further follows the order *a c b*. The two verses form three couplets, and should probably be divided into three verses, in the order 22a. b., 22c. 23b., 23c. a. The difference of length of lines in the Eng. translation does not exist in the Heb. — 22. Comparisons, ternary. The Heb. reads: *he follows her suddenly, as an ox that goes to slaughter, and as fetters to the chastisement of a fool*, in which *suddenly* is inappropriate, and third cl. yields no sense; Luther's *as to the fetters where fools are chastised* is not allowed by the Heb., and lacks the fatal character which the connection requires; the latter objection applies to the inversion of AV. (adopted by De., Now., Str.) *as a fool to the correction of the stocks* (or, *the chastisement of fetters*); the rendering *one in fetters* (Noyes, RV. marg.) is impossible, and there is no sufficient evidence that the Heb. word (עֲבָדָה) means *fetters* — in the only other place in which it occurs in OT., Isa. 3¹⁸, it is used in the sense of *anklets* (and in Isa. 3¹⁶ the verb *shake the anklets* occurs), from which can be inferred only that the sense *fetters* is possible (Schult.: *as it were, with head bound to feet*). The parallelism suggests the mention of an animal, and so Grk. Syr. Targ. *as a dog to bonds*; Vulg. *as a frolicsome lamb, not knowing that a fool is led to bonds*. The rendering *as a calf that is led to the stall* is obtained by a few changes in the Heb. consonants; the stalled calf was kept for slaughter (Am. 6⁴ 1 Sam. 28²⁴, cf. Pr. 15¹⁷). — Instead of *suddenly* read, with Grk., *enticed* or *deceived* or *persuaded*, according to the stem in 1¹⁰ 16²³ 20¹⁹ 24²⁸ 25¹⁵ Jer. 20⁷ Job 31³, cf. Hos. 7¹¹ Job 5². — The verse is a picture of the brute-like stupidity with which the man goes to his unforeseen fate. The death (which is physical) is apparently represented as coming not by violation of the laws of temperance, but by general dispensation of God in social and legal penalties; cf. 1³² 2²², etc. There is no reference to the mode of death; the description resembles that in ch. 2 (v.¹⁶⁻¹⁹) more than those in chs. 5 and 6. — 23. Comparison and consequence, ternary. As the text stands, v.^{23a} is connected with the preceding context ("he follows

her as an ox, etc., till an arrow cleaves his liver"), and a new comparison, to a bird, is added. We gain simplicity by transferring the third line to the end of the verse (so Hitz., De., Bi., Frank.), and dividing v.^{22, 23} into three verses so as to read according to the translation given above. The Heb. order is given in the Anc. Vrss., only Grk. Syr. Targ. have in first line *as a stag shot in the liver with an arrow* (in which *stag* represents the last word of v.²² of the Heb.). The third couplet, in the order given above, appears to refer to the bird, which is shot as it approaches the net or after it is entrapped; a similar reference to the ignorance of birds is made in 1¹⁷. — *Liver*, as seat of life, is found only here and Lam. 2¹¹, elsewhere only in ritual procedures. It is common in Bab.-Assyrian. Possibly in some passages, as ψ 16⁹, in which *my glory = myself*, we should read *my liver* (parallel to *my heart* or *my soul*).

24-27. Concluding exhortation against the woman, based on her fatal influence; so 2^{18, 19} 5⁸ 9¹⁸, cf. 6³²⁻³⁵.

24. Now, therefore, 'my son,' * hearken to me,
And attend to the words of my mouth.
25. Turn not aside to her ways,
Go not astray in her paths.
26. For many are the dead she has cast down,
And numerous they she has slain.
27. In her house are ways to Sheol,
Going down to the chambers of Death.

24. Synonymous, ternary-binary. The Heb. has plu. *sons*, without possess. pron., in this verse, and sing. in v.^{25a}; the change of number is possible, but is here not probable; the Grk. has the sing., and this, in any case, is better in an English translation. — Here, as elsewhere, the sage is his own authority. — 25. Synonymous, ternary-binary. Lit. *let not thy mind [heart] turn aside*, in which *thy mind* (like *thy soul* elsewhere) = *thyself*. *Turn aside* (found elsewhere only in 4¹⁵ Nu. 5^{12, 19, 20, 29}, noun in Hos. 5²) is declining from the right way, = *go astray*. — Many Heb. MSS. connect the two lines by *and*. Grk. omits second line,

* The Heb. has *ye children* (or, *sons*).

probably by scribal error; it is necessary for the symmetry of the verse. — 26. Synonymous, ternary-binary. The first cl. may also be rendered: *for many she has cast down dead*; the translation given above is favored by the parallelism. The form of RV.: *she has cast down many wounded* is not permitted by the Heb., and the *slain* of second cl. requires *dead* instead of *wounded*. — In second cl. AV. has *yea, many strong men have been slain by her*, RV., better, *yea, all her slain are a mighty host*. The reference is not to the strength of the victims (with the implication: if she has slain strong men, how can the ordinary man expect to escape?), but, as appears from first cl., to their number. The Heb. word has the meaning *numerous* in Am. 5¹² Zech. 8²² ψ 40⁵⁽⁶⁾ *al*. Second cl. reads in the Heb.: *and numerous are all her slain*, in which the *all* is not agreeable to Eng. idiom, and probably does not belong to the original Heb. text. — 27. Synonymous, ternary-binary. Heb. lit. *her house is ways to Sheol* (so Schult., Ew., Frank.), rendered by AV., RV. *her house is the way*, etc., by Reuss *is in the way*, by Hitz., De., Str. *is a multiplicity of ways*, by Now., Kamp. *is full of ways*. The sense appears to be that many paths, leading to the Underworld, issue from her house (cf. 12²⁸ 14¹²) — there are many chances of death from association with her. The penalty referred to is premature physical death, as in 1³² 2²² 5²²; not moral depravation, and not punishment after death; see note on 1¹². *Chambers of Death* = simply *Sheol*, not the private rooms of the Underworld, its most distant and painful parts. The distinctions in Sheol are not moral, but ritual or social: the uncircumcised and those who descend without proper burial-rites are assigned to remote, socially inferior, corners (Ez. 32¹⁸⁻³² * Isa. 14¹⁵), kings and great warriors sit on thrones or occupy other prominent positions (Isa. 14⁹). In the Babylonian Underworld there seems to be some sort of sevenfold division (see *Descent of Ishtar*), the significance of which is not known. No such division appears in OT. (not in Dt. 32²² ψ 86¹³) — there is mention of gates (Isa. 38¹⁰ ψ 9^{13, 14} 107¹⁸ Job 38¹⁷), as in Babylonian,† but not of courts, streets or houses. The word *chamber*

* Emended text in Haupt's *Sacred Books of the Old Testament*.

† The bars of Job 17¹⁶ is doubtful — see note in Budde's *Hiob*.

does, indeed, generally stand in contrast with the space outside the house (court or street), and in earthly life implies privacy (Ju. 3²⁴ 2 K. 6¹²); but in poetical usage it appears to stand (sing. or plu.) for the whole of a given place or space (Job 9⁹ 37⁹). If, however, the term be here understood to imply divisions in Sheol, these (as OT. usage shows) are not connected with moral differences in the inhabitants.

22. פָּרָאָם , not *headlong* (Schult.) but *suddenly*: ᾠ κεπρωθελς *cajoled* (like a simpleton, κέπφος), as from stem פרה ; some form of this stem is required by the connection, perh. נִפְרָה ; cf. Job 31⁹ $\text{לִבִּי עַל אִשֶּׁר נִפְרָה}$; graphically נ might easily pass into פ , especially if ס in latter was marked by a line (פָּרָאָם). — נָקָם , here yields no sense; ᾠ κῡν , = כִּיב ; ᾠ agnus , = כִּבֵּשׁ ; read עָנָל . — כִּי־סֵר *correction*; ᾠ δεσμους , = כִּי־סֵר , better than ᾠ , but not wholly appropriate, since it does not naturally correspond to the parallel נִפְרָה ; it may therefore be better to read כִּי־סֵר *stall* (see note on this v. above), though the reading of ᾠ is intelligible. — אֵי־יֵרֵךְ must be taken as vb., some such form as יִרְכֵּל (Gr.). It is read אֵי־יֵרֵךְ by ᾠ and transferred to next v.: $\text{ὡς ἔλαφος τρεῦματι πεπληγῶς}$. — 23. On the inversion of clauses see note on this v. above. The order of ᾠ is retained by the Vrss. — 24. כִּי־סֵר ; ᾠ , better, *vit.* — 25. On יִרְכֵּל see Stade, § 489 b, and cf. Ew. § 224 c. — Cl. 2, lacking in ᾠ^B , is given in $\text{ᾠ}^{A, C, A}$, H-P. 23, 68, 106 *al*, Compl., Ald., and, according to ᾠ^H , belongs to ᾠ ; the omission in B is inadvertence. — 26. ᾠ תללים ; ᾠ freely τρώσσα . It may be also by freedom of translation that ᾠ does not render כִּל ; but this word, though syntactically possible, and not unaccordant with the rhythm, is not necessary, and is in any case naturally omitted in an Eng. translation. — 27. In cl. 1 ᾠ , reproduced by ᾠ^B , is possible though hard; ᾠ 's insertion of אֵי־יֵרֵךְ , before כִּי־סֵר , is no doubt explanatory addition. Insertion of כִּי־סֵר is easy, but perh. unnecessary. — ᾠ יררוח ; ᾠ κατάγουσαι , free rendering, or = כִּי־יֵרֵךְ (Lag.).

VIII. Exalted function of Wisdom. — A separate discourse (cf. 1²⁰⁻³³), consisting of two closely related sections (v. 4⁻²¹ and v. 22⁻³¹) with introduction and conclusion. After the description of Wisdom as public exhorter (v. 1⁻³) comes her address, in the first section of which (v. 4⁻²¹) is set forth her high character and honorable function among men (she utters truth, v. 4⁻⁹, and confers knowledge, riches, and honor, v. 10⁻²¹), and in the second (v. 22⁻³¹) her position as cherished companion of Yahweh in the beginning; the conclusion states the happiness of those who obey her and the evil fate of those who reject her (v. 32⁻³⁶). With this hymn to Wisdom cf. the hymns to Yahweh, ψ 104. 107, and the praise of Wisdom in Job 28,

(which merely states that death is the result of a licentious course) and from that of 6²⁴⁻³⁵ (which dwells on the folly of this sin) in the detailed picture it gives of the woman's wiles. Literary skill is shown in the vivid contrast between her attractive home, the scene of luxurious carousal, and the wretched death that follows. The description shows acquaintance with the later city life. Cf. Ben-Sira 9²⁻⁹ 19² 26⁹⁻¹² 42¹².

6-9. The young man.

6. For at the window of my house
Through my lattice I looked forth,
7. And saw among the youths,*
A young man void of sense,
8. Passing along the street near her corner,
Walking in the way that led to her house,
9. In the evening twilight,
[Or] in the darkness of the dead of night.

6. Continuous, ternary. The *for*, introducing the illustrative case, follows naturally on v.⁵, less well on v.⁴. The case put is represented as typical — the suggestion is: one may any evening look out and see, etc. — In first line we should perhaps read: *through* (or, *out of*) *my window I looked*. — The windows of Oriental houses (like those of Europe some centuries ago) are not enclosed with glass, but have trellis-work of wood or metal, through which a person standing within may see the street without being seen from without; † the window was a favorite place of observation (so in *Thousand and One Nights* frequently). — Grk. represents the woman as the observer: *from her house she looks out of a window into the streets*. The picture of her as on the watch for her prey is natural and effective in itself, but hardly agrees with v.¹⁰⁻¹² in which she is already in the street; if she is indoors in v.⁶⁻⁹, we should expect to have in v.¹⁰: *she came forth and met him*; the woman appears to be introduced as a new personage in v.¹⁰. — 7. Single sentence with peculiar rhythm, the first line consisting of two parallel clauses, with their completion in second

* Heb.: *and saw among the simple, observed among the youths*.

† Ju. 5²³ 2 S. 6¹⁶ 2 K. 9³⁰ Cant. 2⁹; Aristoph., *Thesmoph.*, 797; Livy, 24, 21; Vitruv., v. 6, 9.

line, or (if the second line be begun with *perceived*) the second line giving a parallel to first line, and adding the completing phrase. The expression of the Heb., *saw among the simple*, which introduces a tautology (*simple* = *void of sense*) should be omitted; the couplet will then be a single sentence, binary. — *Simple* = *void of understanding*; see note on 1⁴.

9. Parallels, ternary. The two clauses, as they stand in the Heb., giving different parts of the night, must be connected by *or* or *and*; Grk.: *in the evening-gloom, when there is quiet of night and of darkness* (different text, or free rendering), which has the advantage of giving unity of time to the two clauses. *Twilight*, the dim light near sunrise or sunset, is defined by *evening*. The second cl. is lit. *in the pupil* (= centre, middle) *of the night and darkness*. The intention of the Heb. text seems to be to indicate the whole period of darkness during which people were accustomed to walk in the streets: from twilight to midnight one may see young men traversing the streets. The second line may perhaps mean: *in the darkness of complete night* (so RV.), that is, any time after twilight. — In the early evening or in bright starlight or moonlight figures without might be visible from a window, and torches and lanterns were sometimes carried, though hardly by the persons here described; for the rest the description is imaginative, though no doubt based on personal observation. Roman youths at such times sometimes wore masks (Juv. 6, 330).

VII. 1. On the added v. in 6 see note above on v.¹ The fact that it appears in no other Vrss. exc. S^H throws no light on its date; such additions were natural for a long period. Ew., without giving reasons, regards the v. (which he renders into Heb.) as genuine. — 2. Segol with Athnah in אֶת

were his all. A man might say, "Let us live to ourselves, and seize all the good within our reach, whatever be the consequences to others." Such a plan the wise king pronounced to be foolish and shortsighted, even on the principles of worldly prudence, and without taking another life into the account. After all the arguments from suffering virtue and successful wickedness have been urged and admitted, the balance of good will be found to be with the good, and evil unknown to them, to beset the path and track the steps of the wicked. The words imply that any one may see this who will attend carefully to what passes around him. It is in every one's mouth that "honesty is the best policy." The upright and regular part of the community is too sagacious and too strong for the schemer at last. The honest and good gain upon them and pass them, even in the career of worldly success. There is a reward in this life for a strict adherence to temperance and all the other branches and laws of self-government. But this doctrine is apparently opposed to such teachings as are found in Eccles. ix. 11. But it may be noticed that in Proverbs the rule is dealt with, and in Ecclesiastes the exceptions to the rule. Such exceptions there will always be. Part of the text declares that the punishment of sin in this world is more certain than the reward of virtue. And the fact is so. The recompense of the wicked does not tarry. Their course is soon interrupted by evil and suffering. We can generally predict the end of the wicked in this world. Licentiousness and debauchery lead to disease and embarrassment. Of dishonesty it may be said, its resources are soon dried up, and the plenty it procures is but for a moment. From the laws of nature and the appointments of Divine providence there is no escape. The true end and design of all the Divine afflictions and all earthly sufferings is our improvement. He adapts His methods to our wants, and appoints us such trials as we can bear. But the promise of recompense in the earth is perceived to belong to them; is fulfilled in them in many respects. (A. Gibson, M.A.)

CHAPTER XII.

VER. 1. Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.—*Worthless and attentive hearers:*—Attention to the precepts and wise counsels of this book is urged by—1. The advantage which such precepts are of, to improve a man's carriage and conversation. 2. The fact that they are a safeguard against the mischiefs of evil company. 3. That they are the best preservatives of health and long life. 4. In the ways of wisdom is to be found peace with God, with man, and with our own conscience. But Solomon tells us there are several sorts of men who will be never the wiser nor better for what he says. (1) Such as are stupid, and have no palate to relish anything but sensual, earthly pleasures. (2) The forward man, who is under the dominion of his lusts and passions. (3) The proud man. For he is wiser in his own conceit than seven men that can render a reason. This conceit is commonly the child of prosperity. (4) The negligent and slothful man. He will not be at the pains to cultivate his mind with the instructions of wisdom. (5) Men of a vain and frothy spirit, who love to turn serious things into ridicule; jesters and scorners. The qualifications our divine philosopher calls for are diligence and attention. He would have his hearers apply their hearts and incline their ears to the words of his mouth. Where were, and where are now, these schools of wisdom, where diligent hearers may be instructed in the laws of God and a good life? They are found in our schools of literature and in our churches. (W. Reading, M.A.) *The love of instruction:*—It is by instruction that knowledge comes. He who fancies he has all in himself will never learn. In proportion to the love of instruction will be the acquisition of knowledge. The love of instruction implies humility. It argues a sense of ignorance and need of information. It is a common thing for men to allow pride to cheat them of much valuable knowledge. That the knowledge of duty as well as of truth is here to be included may be inferred from the latter part of the verse. "Refusing reproof" is "brutish," as irrational, senseless, unworthy of a creature endowed with intellect; distinguished by reason from the beasts of the field, and distinguished from them too by his immorality. There may also be comprehended in the expression the absence of what every rational creature ought

to have—spiritual discernment and taste; the destitution of all right sentiment and feeling in reference to God and Divine things. This is the character of him whom Paul denominates "the natural" or animal man, who "receiveth not the things of the Spirit of God." (R. Wardlaw.) *Instruction implies discipline:*—Instruction, as the contrast teaches, chiefly implies discipline—that most needful course for acquiring spiritual knowledge. The submission of the will is the only road to Christian attainment. The irritable pride that hates reproof, as if it were an affront to be told of our faults, argues not only want of grace but also want of understanding. (C. Bridges.) *Reproof:*—The knowledge and the wisdom which this book recommends is a practical and devout thing, having for its foundation the fear of God, and then obedience will come out as the result. If a man loves the end he will love that which leads to the end. Reproof is instruction under another form. It is instruction with an unpleasant face; but not the less necessary and salutary. Some men can hardly be managed in any other way than by just having the rein kept tight upon them. The Bible never permits us to lose sight of our immediate connection with God. The world and human society is not a mere machine. It is a great thing to get the idea of law, and that law is working out its results; but it is a greater thing to get before the mind the idea of the personal superintendence of the Lawgiver. Under His superintendence "virtue will be its own reward," and vice and wickedness will bring their own condemnation and punishment. The good or benevolent man does not think about the results to himself and his actions towards others; he does the thing out of those impulses, those Divine and holy instincts, which inhabit that religious nature of his: and God has His eyes upon the good, and the result is the favour of God comes upon him and overshadows him. A man may get on by wickedness for a while wonderfully; but in general the triumph of the wicked is short. When he seems to be established he is always in fear. (T. Binney.) *Hating reproof:*—A story is told of a Scotch minister, who, for a month or two after his appointment to a country parish, used to treat his hearers to sermons of a very flowery description. Finding, however, that continual preaching of this kind is fruitful of little benefit, he changed his style to something less catching but more practical, and also, with the view of adding weight to his exhortations, inaugurated the "schedule system" of making collections. On one occasion a young lady collector called on an erstwhile benevolent old spinster belonging to the congregation, and began the attack with the insinuating schedule; but no sooner was her mission comprehended than the countenance of the spinster hardened. "Na, na!" she exclaimed. "Wha wud gie a ha'penny to yon man? I likit um weel enouch whan he used to tell us aboot the works o' nature, an' the bonnie flo'ers, an' a' that; but whan he begoon to speak till us like yon aboot oor fau'ts, I couldna dae wi' um." *Reproof in preaching:*—One thing I have against the clergy, both of the country and in the town; I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts and bring up their whole lives and action to the bar of conscience. The class of sermons which I think are most needed are of the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from a church in the country in a mighty fume. Finding a friend, he exclaimed, "It's too bad! I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!" But this is the kind of preaching which I like best, the kind of preaching which men need most; but it is also the kind which they get the least. (W. E. Gladstone.)

VER. 2. A good man obtaineth favour of the Lord.—*The blessing of the righteous and misery of the wicked:*—There is a marked difference between the righteous and the wicked both in their characteristics and in their condition. I. THE TEACHING OF THE PASSAGE REGARDING THE BLESSING OF THE RIGHTEOUS. 1. The righteous has the favour of the Lord (ver. 2). In the Divine favour is the guarantee of all good. 2. The righteous is firmly fixed (ver. 3). 3. He is wiser in his speech (ver. 6). 4. His blessings are continued to his children (ver. 7). 5. He wins the confidence of his fellow-men. In spiritual privileges, at least, the good man gains advantages of inestimable worth. Some of the advantages of the righteous man are specified. Because he is industrious, he—(1) Shall have plenty of bread. (2) His labour shall not be without results. (3) He shall somehow come

out of trouble triumphant. (4) He shall be satisfied with good (vers. 11-14). The longings of the child of God are so controlled and directed that in time they are fully met. They keep themselves within the channels of the Divine will, and so are never stranded and wrecked by their self-will. II. THE PASSAGE PICTURES THE MISERY OF THE WICKED. This consists, first of all, in the disapproval of God; then in the disapproval of his fellow-men. By their misdeeds the wicked forfeit the esteem of the public, and this is a blow they find hard to bear. A wrong course of conduct is also sure to ensnare one in difficulties. Each sin is a misstep which brings one into new entanglements. One lie necessitates another to bolster it. The immediate results of sin may not be seen to be evil. But the end is sure to come. Sin persisted in brings ruin. The end of unrepented wrong is sure. The law of moral turpitude cannot be broken. III. THE CHARACTERISTICS OF BOTH THESE CLASSES. The wicked are marked by a dislike for reproof. Their very sinfulness is an indication that they are void of understanding. They are self-conceited. An indifference to the opinions of others, a certain self-assurance, an unwillingness to learn, these are some of the characteristics of the wicked. Another almost certain indication of wrong-doing is the keeping of bad company. The wrong-doer "followeth after vain persons." He naturally seeks those of his own kind. His conduct is all in the line of injury to others. Selfishness has in it the seeds of cruelty. Self is steadily seeking its own gratification, and does not stop at any injury to others who chance to stand in its way. The characteristics of the righteous are—1. He loveth knowledge. He is honestly seeking to find out what it is best to do. Hence he gladly welcomes correction. He does not shrink from reproof. 2. His thoughts are just. He desires to treat all rightly and to give every man his just dues. His thoughts even are under control in this matter. Not only does he not do others wrong, but he has no wish to; nor even does the thought of evil rise up in his mind. (A. P. Foster.) *The man of wisdom* :—I. THE RELATION OF THE MAN OF WISDOM TO GOD. He is in favour with God, whereas the man of unwisdom is condemned of God (ver. 2). The ethics of Proverbs is most deeply religious. All moral obligations derive from the Creator, and the foundation of wisdom is over and over again stated to be in the fear of the Lord. Many a moral teacher fails because he tries to induce men to act right without first setting their hearts right. II. THE TRAITS OF CHARACTER BELONGING TO THE WISE MAN ARE SET FORTH PARTIALLY HERE. 1. He is truthful. 2. He is receptive. 3. He has good practical judgment. 4. He is industrious. 5. He is kind-hearted. III. THE WISE MAN IN HIS RELATIONS WITH OTHER MEN IS HERE SET FORTH. 1. He has honour from others. That man only has true honour whose name is honestly revered. Such reverence comes only to that nobility of character whose spring is in that heart-wisdom which consists in the fear of the Lord. 2. Such a character brings honour to others. 3. Such a man is safe from embroilments with others. A man without principle is always getting into troubles from which the righteous escape. IV. THE RESULTS TO HIMSELF OF THE WISDOM OF THE GOOD MAN. 1. The wise man has a return for his devotion to that which is good. Satisfaction is dealt out to him. 2. In this passage the character of the result is described. 3. Stability is specially noted as one of the rewards of the good. (D. J. Burrell.) *The good man* :—By a good man we are to understand a benevolent man; that is, a man who always wills happiness to others and carries forward his benevolence into the active form of beneficence. The good man is not an intellectual fop, or a moral phenomenon, but is well disciplined, thoroughly chastened, adjusted in all his faculties, and sometimes concealing exceptional excellences under a general average of fine nature; that is to say, instead of living in his eccentricities and making a reputation out of his occasional excellences he brings down these mountains and irregularities and smooths them so as to consolidate a general average of true worth. Whoever does good is an ally of God; he is in immediate co-operation with Him. (J. Parker, D.D.)

Ver. 4. A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.—*False affection* :—Delilah's character, though but briefly drawn, is not without terrible significance. In her we see a violation of the ties of life and properly-poised affection which makes us start; and yet by many among us this fault is committed and scarcely considered to be a fault. We hardly know a case of more affecting and heartless treachery than that of Delilah. Under the guise of love and in the apparently trusting confidence of affection a man is induced to tell a secret. There is a mixture of treachery,

hypocrisy, cruelty, and perseverance about the whole which is remarkable. Yet is the case so uncommon after all? Delilah's conduct has few parallels in Scripture. It is a fearful contradiction—treachery and hypocrisy stand among its foremost features; conspiring with others, and those cruel and vindictive foes, against one who trusted her, is a strong aggravation of the evil. It would be scarcely worth while to dwell on a character like Delilah's were it not that it bears on a certain condition of things among ourselves which we continually have brought under notice, especially among our poor—the determination to defend and protect at all hazards, through evil report and good report, the husband and near relative from the mere fact of his close relationship. It is often difficult to know how to treat persons whose prominent features are so beautiful and attractive, when the deeper lines of the character may perplex us by an indifference to truth, the glory of God and the zeal needful for His service, which deviation from such a line of uncompromising affection and defence necessitates. Illustrate the devotion of a woman who has a drunken husband, of a woman who has been wronged, or whose husband is a criminal. These are cases of heroism. What is the history of these feelings, these sad perversions of rectitude, and what are the remedies which we may apply to them? What is the object of these intense natural affections? Are they intended to blind the eyes to the faults of those we love? No. And yet the moral sense of mankind condemns Delilah, and honours these other women. They may be partially in error; no doubt they are, but the question is, Which tendency is right? The very object of strong natural affections is to give a tendency or prejudice which may, to a certain degree, supersede the mere dictum of justice. We are too weak, too frail, to endure the latter only. If we cannot stand at God's tribunal neither can we endure man's ignorant and partial judgment, when there is no counter impulse given by some other prejudicing principle. I say it with reverence; the justice of God is tempered by the love of the Incarnation, and the stern decree of bare judgment is toned down or reversed by the examination of motives and impulses, circumstances and temptations, which He alone can do who "knoweth our frame and remembereth that we are dust." The office of natural affection in us gives a strong impulse in favour of, not adverse to, the dependent. And when justice decides that the extenuating circumstance is not enough to acquit, it forces itself on the forlorn and forsaken, goes out of court with the condemned criminal, sits by his side in mournful attitude in the cell, sings sweet words of sympathy through the dreary hours of punishment, "weeps with him who weeps," and makes his sorrows its own. We can so little trust the keen eye of the most impartial justice. We need to see with some other eye. None looks so deeply as that of affection. It lets nothing escape which can defend, justify, save. Its object and aim—its interest is to defend from false blame; to detect palliating circumstances; to discover motives which may extenuate. And do we not need that protective power? Are any of us sufficiently fair judges of one another to allow of our demanding a state of society without the protecting influence of this strong and mighty advocate? Evidently we should value, not despise, the existence and exercise of natural affections. And more than this, they are to be brought into practical account. We should in every way encourage those who are pursuing that line of self-devotion and unselfish affection by showing them how beautiful we esteem their conduct, and how well it may be the stepping-stone to higher self-sacrifice to Him who yearns for their heart's devotion. (E. Monro.) *The queen of the household* :—Here a virtuous woman is spoken of, and a virtuous woman is a true woman, chaste, prudent, modest, loving, faithful, patient in suffering, and brave in duty, keeping within the orbit of her sex, and lighting it with all the graces of womanhood. The language of the text implies two things. I. THAT SHE EXERCISES A CONTROL OVER HER HUSBAND. A "crown" is the insignia of rule. A virtuous woman rules by the power of her love and the graces of her life. Beauty, tenderness, love, purity, are the imperial forces of life, and these woman wields. II. THAT SHE CONFERS A DIGNITY UPON HIM. A crown is a dignity. 1. Her excellence justifies his choice. 2. Her management enriches his exchequer. 3. Her influence exalts his character. Her gentle spirit and manners smooth the roughnesses of his character, refine his tastes, elevate his aims, and round the angles of his life. (Homilist.) *A husband's crown* :—Woman's place is important. God has made it so, and made her fit for filling it. Woman became the completion of man's capacity and title—she became his crown. Let woman be content with the place that God has given her. The adaptation of the feminine character to be the companion and complement of man is one of the best defined examples of that

designing wisdom which pervades creation. When the relations of the sexes move in fittings of truth and love, the working of the complicated machinery of life is a wonder to an observing man, and a glory to the Creator God. (*R. F. Horton, D.D.*) *Virtuous woman*:—The moral element is not excluded from this term "virtuous," but it is latent and assumed rather than active and pronounced. It must be understood that the moral element is indeed essential; yet that does not impair the true etymology of the term. By "virtuous" we are to understand a woman of power—so to say, a virile woman; a woman of great capacity and faculty, of penetrating sagacity, and of ability to manage household and other affairs. She is a high-minded woman, giving the very best help to her husband in all the difficulties of life, crowning him with grace and with light, such a woman as he can trust in perplexity and exigency of every kind. She will not be less an intellectual woman or a woman of strong mind because she is morally pure, spiritually sympathetic, and religiously tender. She will not be less a philosopher because she is a true child of God. (*J. Parker, D.D.*) *A good wife a crown to her husband*:—A remarkable instance of helpfulness in a wife is presented in the case of Huber, the Geneva naturalist. Huber was blind from his seventeenth year, and yet he found means to study and master a branch of natural history demanding the closest observation and the keenest eyesight. It was through the eyes of his wife that his mind worked as if they had been his own. She encouraged her husband's studies as a means of alleviating his privation, which at length he came to forget; and his life was as prolonged and happy as is usual with most naturalists. He even declared that he should be miserable were he to regain his eyesight. "I should not know," he said, "to what extent a person in my situation could be beloved; besides, to me my wife is always young, fresh, and pretty, which is no light matter." Huber's great work on "Bees" is still regarded as a masterpiece, embodying a vast amount of original observation on their habits and natural history. Indeed, his descriptions read rather like the work of a singularly keen-sighted man than of one who had been entirely blind for twenty-five years at the time at which he wrote them. The married life of Faraday furnishes another example. In his wife he found, at the same time, a true help-mate and soul-mate. She supported, cheered, and strengthened him on his way through life, giving him "the clear contentment of a heart at ease." In his diary he speaks of his marriage as "a source of honour and happiness far exceeding all the rest." After twenty-eight years' experience, he spoke of it as "an event which, more than any other, had contributed to his earthly happiness and healthy state of mind. . . . The union (he said) has in no wise changed, except only in the depth and strength of its character." And for six-and-forty years did the union continue unbroken; the love of the old man remaining as fresh, as earnest, as heart-whole, as in the days of his impetuous youth.

Ver. 5. The thoughts of the righteous are right: but the counsels of the wicked are deceit.—*On right thoughts* (see also chap. xxiii. 7):—We are in reality what we are in our hearts, and not what we may be only in appearance. There may be a fair show, while many bad things prevail within. The Bible, therefore, teaches a religion for the heart, and it is alike suitable and necessary for every heart. We are required to keep our hearts with all diligence, but no one can be kept right who is not first set right. If a person is as he thinketh in his heart, his very salvation must depend much upon his thoughts. A due management of these must have a bearing upon everything else. I. SOME REMARKS ON HUMAN THOUGHTS. What an inconceivable number of these are continually rising up in all minds! Then what a mind His must be who knoweth all these thoughts! Our thoughts are weighed and judged by Him who searcheth all hearts. Thoughts pertain to moral agents, and partake of the moral qualities of the mind that breeds them. Self-scrutiny and self-knowledge are therefore important duties. Good thoughts are such as God approves according to His Word, and they are productive of good deeds. Evil thoughts are sinful in His sight, polluting to the soul, and productive of transgressions. Human thoughts differ much in their origin and cause, and this not only in different minds, but also in the same mind. There are suggested thoughts, such as are communicated by some outward agency. There are also voluntary thoughts, such as are deliberately pursued and cherished. And there are involuntary thoughts, such as seem to come and go at random. Some are momentary, others are more permanent; others, again, grow into settled designs, full determinations of the will. Evil minds ought to be under right government and control, so as to furnish prompt restraint and influence to its

numerous and various thoughts. II. THE ASSERTION CONCERNING THE THOUGHTS OF THE RIGHTEOUS. Consider what it does not mean. All the thoughts of the righteous are not perfect and true. And it is only thoughts that are properly the righteous man's own for which he is responsible. The text expresses what is the true and proper influence of religion upon the mind that receives it. That influence is of the right kind. Hence the great importance of being brought under the regenerating work of the Holy Spirit, since it is precisely this which rectifies the mind. 1. True religion hath a prevailing influence upon the thoughts concerning God. Righteous men's thoughts of God are reverential and devout. 2. True religion hath a prevailing influence upon the thoughts of the righteous concerning themselves. Their thoughts awaken them to a sense of their high destiny, quicken them in the path of duty, make them watchful against temptation, and lead to prayer and communion with God. Because the prevailing bias of the unrighteous is wrong, they disregard these things. Each one should therefore inquire, What is the character and tenor of my thoughts? (*Essex Remembrancer.*) *The righteous and the wicked contrasted*:—I. IN THEIR THOUGHTS. Thoughts are the factors of character, and the primal forces of history. By thought man builds up his own world. The righteous man is righteous in heart: therefore his thoughts will be right. The heart is the spring of the intellect. The thoughts of the wicked are false. He lives in an illusory world. II. IN THEIR SPEECH. Words are the incarnations, the vehicles, and the weapons of thought. The words of the wicked are mischievous. The words of the righteous are beneficent. III. IN THEIR STANDING. "The wicked are overthrown and are not, but the house of the righteous shall stand." The wicked are insecure. The righteous are safe. IV. IN THEIR REPUTATION. The good commands the respect of society. The consciences of the worst men are bound to reverence the right. The evil awakes the contempt of society. Servility and hypocrisy may bow the knee and uncover the head before the wicked man in affluence and power, but deep in the heart there is contempt. (*D. Thomas, D.D.*) *The righteous man and right*:—The verse has been rendered, "The policy of the just is honesty; the wisdom of the wicked is cunning." This rendering marks more strikingly the intended distinction. The righteous man, in all his thoughts, keeps by what is right. He deals in rectitude, as opposed to deceit; and from his actions you may know his thoughts. The wicked man thinks one way and acts another. (*R. Wardlaw.*) *The thoughts of the righteous*:—As odorous flowers give out their fragrance so that we may inhale it, so the thoughts and affections of our spiritual nature go forth to be inbreathed again by other souls. On this ground, Jesus taught that when the Holy Spirit dwells in man, streams of holy influence flow forth from that man's spirit. If a frail flower breathes sweetness into the general air, how much more a holy man? If a cesspool emits a pestiferous influence, how much more a bad man? (*J. Pulsford.*) *The difference between the thoughts of the righteous and the wicked*:—There is a difference between good thoughts that ascend from the frame of our hearts and those that are injected from without. For instance, a gracious man's holy thoughts ascend from the spiritual frame that is within his soul; but now a wicked man may have holy thoughts cast into him as a flash of lightning in the night, which doth not make a day; neither doth the injection of some holy thoughts argue the frame of his heart spiritual and holy. When he hath been hearing a warm sermon, then he thinks with himself, heaven deserves his choice, and eager pursuits; this is but from without, and therefore doth not argue that he is spiritual. (*Ibid.*) *The thoughts of the righteous are right*:—Take a river—let it be dammed and stopped up, yet, if the course of it be natural, if the vent and stream of it be to go downward, at length it will overbear, and ride triumphantly over: or let water that is sweet be made brackish by the coming in of the salt water; yet, if it naturally be sweet, at the length it will work it out. So it is with every man; look what the constant stream of his disposition is, look what the frame of it is; if it is grace, that which is now natural and inward to a man, though it may be dammed up, and stopped in such a course for a while, yet it will break through all at the last; and though there be some brackish and some sinful dispositions that may break in upon a man, yet by the grace of God he will wear them out, because his natural disposition, the frame of his heart, runs another way. (*Ibid.*)

Ver. 7. But the house of the righteous shall stand.—*Virtuous kindred*:—I. In the first place, the CIRCUMSTANCE OF BELONGING TO THE HOUSE OF THE RIGHTEOUS, IS A GREAT SECURITY THAT THE EARLY PRINCIPLES WHICH SO COMMONLY DECIDE THE

CHARACTER OF THE MAN, HAVE BEEN THE SUBJECTS OF A JUDICIOUS AND ANXIOUS ATTENTION. The child of such a house cannot have been left to collect from the chance companions of after-life those important truths upon the knowledge of which so much depends. II. It is a second advantage belonging to the house of the righteous THAT THE COMPANIONS AND EXAMPLES FURNISHED BY IT ARE LIKELY TO HAVE A POWERFUL INFLUENCE IN DEEPENING EVERY GOOD IMPRESSION, and recommending every valuable lesson received in it. III. It is another privilege belonging to an early education in the house of the righteous THAT VIRTUE IS THERE SEEN FROM THE FIRST IN ITS OWN LOVELY FORM, AND ITS INFLUENCE FELT TO BE FULL OF CALM AND LASTING ENJOYMENT. IV. Another of these advantages IS THE ADDITIONAL MOTIVE FELT IN SUCH A CONNECTION TO RESPECTABLE CONDUCT—to conduct which may recommend us to the continued regard of the numerous and friendly witnesses who, with anxious interest, are watching our progress. (*J. G. Robberds.*)

Ver. 8. A man shall be commended according to his wisdom.—*Appreciation better than praise*:—There are persons in this world—and the pity is that there are not more of them—who care less for praise than for appreciation. They have an ideal after which they are striving, but of which they consciously fall short, as every one who has a lofty ideal is sure to do. When that ideal is recognised by another, and they are praised or commended for something—let that something be important or not—in its direction, they are grateful, not for the praise, but for appreciation. An element of sympathy enters into that recognition, and they feel that they have something in common with the observer who admires what they admire, and praises what they think is most worthy of praise. (*Alliance News.*)

Ver. 9. He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.—*Domestic modesty and display*:—Vanity, or love of display, is one of the most contemptible and pernicious passions that can take possession of the human mind. Its roots are self-ignorance, its fruits are affectation and falsehood. The text refers to this in families, and when it takes possession of households it often destroys domestic comforts. I. THERE ARE DOMESTIC COMFORTS WITHOUT DISPLAY. In many an unpretending cottage there is more real domestic enjoyment than can be found in the most imposing mansions. II. THERE IS DOMESTIC DISPLAY WITHOUT COMFORTS. Many sacrifice comforts for appearances. They all but starve their domestics to feed their vanity. They must be grand though they lack bread. This love of appearance, this desire for show, is making sad havoc with the homes of old England. III. THE CONDITION OF THE FORMER IS PREFERABLE TO THAT OF THE LATTER. It is better to have comforts without show than show without comforts. 1. It is more rational. 2. It is more moral. 3. It is more satisfying. (*Homilist.*) *Vain honouring of self*:—Amid the changes of this world, I have seen a man who, having known better days, had been nursed by luxury, and reared in the lap of fulness, outlive his good-fortune, and sink down into the baseness and meanness of the deepest poverty—in such a case it seems to be with men as with plants. Naturalists find it much less easy to teach a mountain flower to accommodate itself to a low locality than to persuade one which by birth belongs to the valleys to live and thrive at a lofty elevation; so there seems nothing more difficult to men than to descend gracefully. . . . And thus I have seen such an one as I have described, when he had lost his wealth, retain his vanity, continuing proud in spirit when he had become poor in circumstances. (*T. Guthrie, D.D.*)

Ver. 10. A righteous man regardeth the life of his beast.—*The sin of cruelty to animals*:—First remove some prejudices against dealing with this subject. 1. This is a trifling subject, which is unworthy of being made a matter of grave and deliberate consideration. But if this subject constitute a matter of moral and religious obligation at all, it is not to be thrust out of view because it is not of the most universal and commanding importance. It belongs to the great duty of mercy, and pertains to the exercise of dominion, one of the high and peculiar distinctions belonging to human nature. 2. The outcry against cruelty to animals is a mere piece of sentimentalism or affectation, and that what is so called is little if at all felt by the creatures that are pitied. But many of the animals exceed ourselves in their susceptibility of impressions, having acuter powers of hearing, a more enlarged and distinct vision and a keener smell. There is a difference between a tyrannic exercise of power and a mild and gracious management of the lower

creatures. What shall we say of acts of gratuitous cruelty, of unmitigated tyranny, and of unrighteous injury? 3. It is urged that this subject cannot be treated from the pulpit with the hope of much good. It is surely a part of the benevolent work of the pulpit to turn the kindly feelings of humanity towards the brute creation, and thereby to rescue them from the tormenting cruelty which would embitter their existence and sport with their lives. State some arguments to enforce the duty of abstaining from the cruel treatment of the inferior animals. I. KINDNESS TO THE BRUTE CREATION IS A COMMAND OF GOD (Exod. xxiii. 5; Deut. xxii. 6, xxv. 4). The will of God for the treatment of His irrational creatures is—1. That labouring animals are to be well fed and cared for in return for their toil and work. 2. That every animal in a situation of oppression, peril, or insuperable difficulty is to be relieved, assisted, and delivered; and that without any regard to whom it may belong, though to your worst enemy. 3. That no animal is to be tormented merely for our pleasure, or have its rational instincts thwarted, or its accustomed and long-acquired habits denied. Every one must admit the equity and justice of these rules. II. AN ARGUMENT AGAINST CRUELTY TO ANIMALS IS PRESENTED BY THE EXAMPLE OF GOD. We are required to be merciful as our Father in heaven is merciful. This extends to our treatment of the inferior animals, since God shows us an example of mercy in His dealing with them (Psa. cxlvii. 8, 9). But ample as is the evidence which the brute creation furnishes of the goodness of God, we do not see them enjoying at present all the happiness which God intended that they should possess. They are involved in sufferings consequent upon the fall of man, being committed, as it were, to the same fortune with us. We ought to take pity on them the more on this account as our blameless fellow-sufferers, and diminish, as far as we can, the necessary evils of their lot. This is to resemble our heavenly Father. III. ANOTHER ARGUMENT MAY BE DEDUCED FROM THE TENDENCY OF SUCH CRUELTY TO HARDEN THE HEART AND TO INJURE THE TEMPER AND FEELINGS OF THOSE WHO HABITUALLY COMMIT IT. A man who is cruel in the treatment of his animal cannot be a good husband, a kind parent, a humane neighbour, or a gentle and tender friend. Men cannot change their dispositions like their dress; whatever disposition they encourage, it will become habitual and natural. Cruelty to animals makes men sullen, rude, ferocious, wrathful, apt to strike, impatient of contradiction, and prone to every evil work. IV. CRUELTY TO ANIMALS IS A MEAN AND CONTEMPTIBLE VICE TO WHICH THERE IS NO TEMPTATION. Almost any sin can say more for itself than this can. What but a love of vulgar and low excitement gives zest to sports in which animals are baited, tormented, mangled, and destroyed? V. THE CRYING INJUSTICE OF SUCH CRUELTY MAY BE URGED. We have no right to abuse the inferior creation, although we have a right to use them. Some of the causes which lead to the commission of cruelties upon the brute creation are, mere thoughtlessness and wantonness; avarice; love of excitement, from which come the strifes and conflicts of the bear-garden, the race-course, the chase, the cock-pit, &c. (*John Forbes.*) *Cruelty to animals*:—The word "regard" may either apply to the moral or to the intellectual part of our nature. It is the regard of attention, or the regard of sympathy. If the regard of attention could be fastened strongly and singly on the pain of a suffering creature as its object, no other emotion than the regard of sympathy or compassion would in any instance be awakened by it. With the inertness of our reflective faculties, rather than with the incapacity of our senses the present argument has to do. It is on behalf of animals that we plead; those animals that move on the face of the open perspective before us. The sufferings of the lower animals may, when out of sight, be out of mind. But more than this, these sufferings may be in sight and yet out of mind. This is strikingly exemplified in the sport of the field, in the midst of whose varied and animating bustle, that cruelty which all along is present to the senses, may not for one moment have been present to the thoughts. Such suffering touches not the sensibilities of the heart, just because it is never present to the notice of the mind. We are not even sure if, within the whole compass of humanity, fallen as it is, there be such a thing as delight in suffering for its own sake. Certainly much, and perhaps the whole of this world's cruelty, arises not from the enjoyment that is felt in consequence of others' pain, but from the enjoyment that is felt in spite of it. Without imputing to the vivisectionist aught so monstrous as the positive love of suffering, we may even admit for him a hatred of suffering, but that the love of science had overborne it. This view in no way is designed to palliate the atrociousness of cruelty. Man is a direct agent of a wide and continual distress to the lower animals, and the question is, Can any method be devised for its alleviation? The whole inferior

creation groaneth and travaileth together in pain, because of man. It signifies not to the substantive amount of the suffering whether this be prompted by the hardness of his heart or only permitted through the heedlessness of his mind. These sufferings are really felt. The beasts of the field are not so many automata without sensation, and just so constructed as to give forth all the natural signs and expressions of it. These poor animals just look and tremble and give forth the very indications of suffering that we do. Theirs is unmixed and unmitigated pain. 1. Upon this question we should hold no doubtful casuistry. We should not deem it the right tactics for this moral warfare to take up the position of the unlawfulness of field sports or public competitions. To obtain the regards of man's heart in behalf of the lower animals, we should strive to draw the regards of his mind towards them. 2. We should avail ourselves of the close alliance that obtains between the regards of his attention and those of his sympathy. For this purpose we should importunately ply him with the objects of suffering, and thus call up its respondent emotion of sympathy. This demands constant and varied appeals from the pulpit, the press, and elsewhere. (T. Chalmers, D.D.) *The sin of cruelty towards the brute creation*:—What the sun is to the natural, that Christianity is to the moral world—its universal benefactor. Christianity regulates the intercourse between man and man. It forbids hatred, malice, and revenge. It allows no one to take advantage of his height of station to oppress or domineer over his humbler brethren. But it also condescends to undertake the cause of the brute tribe against the cruelty of man, both high and low, rich and poor. The tendency of the laws God has enacted for their treatment forbids occasioning unnecessary pain to the most obnoxious or destructive of them; while towards the positively useful we live under actual obligations. We are not merely forbidden to do these harm; to do them good is a cheap return for the services they perform in our behalf. To treat humanely animals in our possession constitutes a part of true religion, and will be viewed by God accordingly. The words of the text imply that he who "regardeth not the life of his beast" forfeits all pretensions to the character of a righteous man. By this single breach of morality he betrays a degree of guilt for which the most unexceptionable conduct to those of the same flesh and blood can make no amends. The common sources of cruelty. 1. Inattention. This must not be confounded in point of guilt with the diabolical spirit of cool, intended cruelty, but the pain it occasions may be equally severe. Children are in peculiar danger of sinning under this head. 2. Prejudice. In many families children are taught to treat the greater part of reptiles and insects as if they were highly dangerous or injurious, and of course to be destroyed, or at least to be avoided with horror. The young implicitly believe the unfair reports, and act accordingly. Once give a child the liberty of inflicting death on certain species of inferior beings, and you will soon find he indiscriminately wages war on all; what has been a habit will ere long become a pleasure. If parents would preserve their children free from the stain of cruelty, let them beware how they make them the executioners of their vengeance on even the most noxious or unsightly creatures, the crushers of ants and spiders, or the trampers on the caterpillar or the earth-worm. 3. Selfishness. A selfish man may plead that he means no harm to the creatures he is maltreating; but to get his pleasure, he cares not what sufferings he occasions them. Refined methods of barbarity are keeping certain creatures so as to render them choicer food; the wagers laid at races, &c. There are those who, however considerate they may be towards their own property, care little how they treat the property of others when lent or hired out. Such incur not only the charge of cruelty; they are also chargeable with ingratitude or deceit; and under these circumstances their sin becomes "exceeding sinful." (H. A. Herbert, B.A.) *The feelings of animals*:—This verse might be rendered, "A righteous man knows the feelings of beasts." He gives them credit for feelings; he does not look upon them as merely so much animated matter, but as standing in some relation to himself, and the more complete his ownership the more considerate ought to be his treatment even of the beasts he owns. Even when the wicked man supposes himself to be merciful there is cruelty in his tenderness. A wicked man cannot be gentle. Men should remember this, and distrust all the gentleness which is supposed to attach to men who are without conscience. The tenderness of such men is an investment, is a political trick, is a bait to catch the unwary, is an element of speculation. Rowland Hill used to say, in his quaint way, that he would not value any man's religion whose cat and dog were not the better for his piety. This is the beauty of the Christian religion: it flows throughout the whole life, it ramifies in every department of the existence

and carries with it softness, purity, sympathy, kindness. The young lions roar, and get their meat from God. The universe must be looked upon as a great household belonging to the Almighty, regulated by His power and His wisdom, and intended to exemplify the beneficence of His providence. Life is a mystery which remains unsolved, bringing with it claims which none can safely or religiously set aside. (J. Parker, D.D.) *The duty of mercy to animals*:—If we look in the final, total, and eternal teachings of Scripture for our moral standard, nothing is more clear than that mercy is one of the chief duties of man, as it is one of the main attributes of God. In the deluge provision is made that the animals should be saved as well as man; and in the renewed covenant we know that God said (Gen. ix. 2). Thus early is attention called to the connection of animals with man, the use of animals to man, and the dominion over animals by man. God's care for them, man's duty to them, are constantly inculcated. Take, for instance, the Mosaic law. How exquisite is the consideration which it shows for the creatures of God's hand! "If a bird's nest chance to be before thee, thou shalt not take the dam with the young, that it may be well with thee, and that thou mayest prolong thy days." Did any other lawgiver like the mighty Moses thus care for the curlew in the furrow and the mother-linnet in the brake? "Thou shalt not seethe the kid in its mother's milk. I am the Lord." "Thou shalt not muzzle the ox when he treadeth out the corn." Why? Doth God care for oxen? Assuredly He does, for His are "the cattle upon a thousand hills." "Thou shalt not plough with an ox and an ass together." Why not? Because it is contrary to the law of natural justice, since, if the two animals be yoked together, an unfair share of the burden must fall upon the one or upon the other. Could God have taught more clearly to us than He thus did by the mouth of the great leader of His people that we must be merciful because our Father in heaven is merciful? Turn again to the fresh, bright, vivid poetry of the Psalmist of Israel. How beautiful, how tender, throughout the Psalms, are the repeated allusions to the world of creatures! Or turn again to that magnificent, dramatic, and philosophic poem of the Book of Job. The care of God and the love of God for the creatures He has made convince Job of God's care for him. Turn again to the calmer and graver wisdom of the wise King Solomon. "There be four things which are little upon the earth, but they are exceeding wise" (chap. xix. 24-28). And when we turn to the New Testament we find, as we should have expected, that this perfect love for all God's creatures appears most fully and tenderly in the words and teaching of the Lord Himself. The lessons of the wise earthly king are taught us with creeping and laborious creatures. He made the bee and the ant teach their lessons to us; but the heavenly King taught us rather from those birds of the air, which "toil not, nor spin," but are employed, like angels, in offices of love and praise. There is nothing in all human language more touching and more beautiful than Christ's illustration of God's tenderness in the works of nature, the flowers of the field, and the creatures of the air. Here is a legend of Christ, which may be no legend, but a true story: By the hot roadside, in the blistering sunlight, the vultures eyeing it, and ready in a moment to sweep down upon it with their fœtid wings, lay a dead dog—one of the hated, despised, ownerless dogs of an Eastern city—a dead pariah dog, the most worthless thing, you might think, that all creation contained—a pitiable and unlovely spectacle; and round it were gathered a crowd of the wretched, loathing idlers of the place—coarse, pitiless, ready, like all the basest of mankind, to feed their eyes on misery and on ugliness, as flesh-flies settle on a wound. And one kicked it, and another turned it over with his foot, and another pushed it with his staff, and each had his mean, un pitying gibe at the carcase of the dead, helpless, miserable creature which God had made. Then, suddenly, there fell an awe-struck silence on these cruel, empty triflers; for they saw One approach them whom they knew, and whom, because He was sinless, many of them hated while yet they feared. And He came up, and, for a moment, the sad kingly eyes rested on the dead creature in the blistering sunlight with the vultures hovering over it, and then He turned His eyes for a moment to the pitiless, idling men who stood there looking at it, and, breaking the silence, He said: "Its teeth are as white as pearls"; and so He went His way. Where they in their meanness could gloat on what was foul, and see nothing but its loathsomeness, His holy eye—because it was the eye of loving mercy—saw the one thing which still remained untainted by the deformity of death, and He praised that one thing. And, leaving them smitten into silent shame before His love and His nobleness, He once more went His way. Turn to the most ancient Greek poems, the "Iliad" and the "Odyssey" of Homer. In the "Iliad" the horses of the great hero Achilles

weep human tears for their great master's death. In the "Odyssey" we have the return of Ulysses, ragged, unknown, desolate, after his twenty years of wanderings. He is in the guise of a beggar. No one recognised him of all whom his bounty fed—not his servants, not his wife, not his only son; but Argus knows him—Argus, the dog with which he has hunted as a boy—Argus cannot forget him as human beings can. Outstretched, neglected, before the hall door lies the poor old hound, and he no sooner hears the footsteps of his master whom he had known as a boy long years before, than he looks up and strives to crawl to his feet, licks his hand, and dies. And at the saddest moment of Athenian history, when the people of Athens were flying to Salamis from the mighty hosts of Xerxes, leaving their desolate homes to be spoiled and burned, the one great nation which raised an altar to pity had time to remember and to record how one poor dog swam all the way across the straits of the salt sea after the boat which carried his master to the island shore. And the Jews, too, had well learned this lesson of their great books. The historian of the book of Tobit is not afraid to tell us that when the Jewish boy left his father's house for his long and perilous journey his dog went with him; and how, when he returned with the friendly angel, the dog still followed the angel and the youth. One of the most celebrated of all the rabbis, the writer of the earliest, and most sacred part of the Talmud, was Rabbi Judah the Holy. He was afflicted with intermittent agonies, and the Talmud tells us this legend of him: On one occasion a calf destined for sacrifice fled lowing to him, and thrust his head upon the rabbi's knees. "Go," said the rabbi, pushing the animal from him; "for sacrifice is thy destiny." "Lo!" said the angels of God, "the rabbi is pitiless; let suffering come upon him." And he was smitten with sickness. But on another occasion, when his servant was dusting his room, she disturbed a brood of young kittens. "Let them alone," said the rabbi, kindly; "disturb them not, because it is written, 'God's tender mercies are over all His works.'" "Ah," said the angels, "he has learned pity now; and, therefore, let his sufferings cease." All the best Christian history is full of the spirit of mercy; all the saints of God, without exception, have been kind to animals, as most bad men have been unkind. It was observed in the earliest centuries of Christianity that the hermits living in the desert their pure and simple and gentle lives had strange power over the wild creatures. Those quiet and holy men so controlled them that the creatures near them lost their wildness, and the fawn would come to them, and the lion harmed them not. Some of God's holiest saints in later times had this strange, sweet gift of inspiring animals with the confidence which they had before—to our shame—they had been taught distrust by the cruelties and treacheries of fallen man. So it was with St. Francis of Assisi. He called all creatures his brethren and his sisters. "My little sisters," he said to the twittering swallows who disturbed him by chasing each other through the blue Italian sky, as he preached in the open air in the market-place of Vercelli—"my little sisters, you have said your say; now be silent, and let me preach to the people." We are told how on one occasion he gave up his own robe to save two lambs which were being led to the slaughter; how a little lamb was one of his daily companions, and how he sometimes preached upon its innocence to the people. At Gubbio a leveret was brought to him, and when he saw the little creature his heart at once was moved. "Little brother leveret," he said, "why hast thou let thyself be taken?" And when the little trembler escaped from the hands of the brother who was holding it and fled for refuge to the folds of the robe of St. Francis, he set it free. A wild rabbit which he took, and afterwards set free, still returned to his bosom as though it had some sense of the pitifulness of his heart. On another occasion he put back into the water a large tench which a fisherman had given him, and he bade it swim away; "but," says the legend, "the fish lingered by the boat until the prayers of St. Francis were ended, for the saint obtained great honour from God in the love and obedience of His creatures." (Dean Farrar.) A righteous man regardeth the life of his beast:—It is said of God that He remembered Noah, and every beast (Gen. viii. 1); yea, such is His merciful providence, that He watcheth not only over men, but beasts; and a righteous man regardeth the life of his beast. Nay, Xenocrates, a very heathen, who had no other light but what the dim spectacles of nature did afford, is commended for his pitiful heart, who succoured in his bosom a poor sparrow that, being pursued by a hawk, fled unto him, and afterwards let her go, saying that he had not betrayed his poor suppliant. And such is the goodness of every just man, that he is merciful to his very beast; alas, it cannot declare its wants, nor tell its grievances, otherwise than by mourning in its kind; so that to an honest heart its dumbness is a loud language, crying out for relief. This made David

rather venture upon a lion than lose a lamb (1 Sam. xvii. 34). Jacob will endure heat by day, and cold by night, rather than neglect his flocks (Gen. xxxi. 40). Moses will fight with odds rather than the cattle shall perish with thirst (Exod. ii.). It is only Balaam and Bedlam-Balaamites that want this mercy to their faultless beast; and it is ill falling into their hands whom the very beasts find unmerciful. (J. Spencer.) Kindness to animals:—Two ladies well known in New York were spending the summer at Newport. They were in the habit of ordering a carriage from a livery stable, and were always driven by the same coachman, a cab-driver whose name was Burns. One day Burns very suddenly pulled up his horses and turned abruptly to one side of the road. The ladies were alarmed, and, leaning out, inquired what was the matter. Burns replied that there was a little lame bird in the road, which he had very nearly run over. He was just about getting off the box to remove the little creature from its dangerous position, when one of the ladies, wishing him to remain in charge of the horses, stepped from the carriage, and picking up the bird, which was a young one, discovered its leg was broken. Her first thought was to take it home and keep it till it was quite strong again, but Burns advised her to put it on the other side of the fence on the grass, where the mother bird could find it, and nature would heal the broken leg. They decided to do this, so the bird was left in a safe place and the driver resumed his journey. The story of the kind-hearted coachman was told until it reached Mrs. John Jacob Astor, who was much touched by it, saying a man who did that little act of mercy would surely be kind to horses, and as her husband was in need of a coachman she would try to get Burns for the position. The end of the story is that Burns was duly installed as Mr. Astor's coachman. Consideration for animals:—I am sure that if donkeys or goats could speak they would say, "Be kind to us. We will work for you, and go as far and as fast as we can, if only you won't drive us beyond our strength, and lay those cruel sticks across our poor thin backs! Then, don't make us stand, for hours perhaps, in a burning sun without a drop of water, while you are playing marbles with your friends. You could not run about as you do now if you had no breakfast and no dinner: then how can you expect us to work hard and carry heavy children one after the other till we are ready to drop, unless you feed us properly?" (M. Sewell.) Cruelty to an animal:—I always tremble when I see a cruel boy. I feel sure he will, if he lives, grow up to be a wicked man. A brutal boy once saw his sister's two pet rabbits running about the garden. He took one up by the ears and threw it into the air. It came down on a piece of stone and lay bleeding on the ground till it died. Years after the sister visited that brother in prison, just before his execution for murder. Do you remember the bleeding rabbit, Mary?" he said, weeping; "I have been cruel ever since." (*ibid.*)

Ver. 11. He that tilleth his land shall be satisfied with bread.—The law of labour:—It is no mercy to be freed from the law of labour. Nor is it God that frees a man from that law. Among the opulent there are some who break the law of labour, and some who keep it. They keep it by working in their own province, in that state of life into which it has pleased God to call them. There is brain-toil as well as hand-toil; the wear and tear of the mental energies tend more to shorten life than the ordinary labourer's wear and tear of body. Some kind of labour is enjoined upon all, by a law of God's own framing. There is division of labour, but it is a labour nevertheless. Woe to him who craves an idle life, who would slumber existence away in listless reverie! The truth of the text is forcible, whether taken literally or applied spiritually. A contrast is drawn between the industrious and the loiterer. Solomon uses the words "wise" and "foolish," and their kindred terms, in a deep spiritual sense—moral as well as mental, religious as well as intellectual. The fool is he who acts without reference to the Divine above him, and the everlasting before him. As we dare not let things take their course in our worldly business, so neither in our spiritual. Christianity is meant to hallow life in all its phases—to hallow business, labour, recreation. The Sabbath of the Christian is a life-long Sabbath, an every-day Sabbath. Bishop Taylor reminds us that the "life of every man may be so ordered that it may be a perpetual serving of God—the greatest trouble, and most busy trade, and worldly encumbrances, when they are necessary, or charitable, or profitable, being a-doing God's work. For God provides the good things of the world to serve the needs of nature, by the labours of the ploughman, the skill and pains of the artisan, and the dangers and traffic of the merchant. Idleness is called the sin of Sodom and her daughters, and indeed is the burial of a living man." The text suggests two pictures. In the one

we have the persevering husbandman, who loses no time, who works with a good heart, and at last enjoys a noble harvest. In the other we have a slothful spend-thrift, who whiles away life's sunshine by basking in it, leaving the evening to care for itself, and heedless of coming night. But it is important to remember that no earthly seed-corn will produce fruit for another world—therefore the seed-corn must be supplied from the heavenly storehouse by the heavenly husbandman—it must be indigenous to the skies, an exotic upon earth. If thou be in earnest for God, He will multiply thy seed sown, and increase the fruits of thy righteousness. (Francis Jacox, B.A.)

Manly industry and parasitical indolence.—I. **MANLY INDUSTRY.** 1. He has manly industry indicated. Agriculture is the oldest, divinest, healthiest, and most necessary branch of human industry. 2. He has manly industry rewarded. Skilled industry is seldom in want. II. **PARASITICAL INDOLENCE.** 1. There are those who hang on others for their support. 2. Such persons are fools. They sacrifice self-respect. They expose themselves to degrading annoyances. (Homilist.) *There is great moral value in being well employed.*—The idle classes are waiting to become the vicious classes. This is vividly illustrated by the well-known story of a friendless girl who, about three generations ago, was thrown upon the world, uncared for. Her children and children's children came to number over a hundred, desperate and dangerous men and women of crime. No record of earth can tell how many a bright young man or woman thrown out of employ has become a centre of equally dark and ever-widening circles. (Washington Gladden.) *The fate of drones.*—It will be profitable to idle people to observe the arrangement whereby nature condemns the drones to death in the bee community. No sooner is the business of swarming ended, and the worker-bees satisfied there will be no lack of fertile queens, when issues the terrible edict for the massacre of the drones. Poor fellows! It is to be hoped they comfort themselves with the reflection that their fate is an everlasting homily, presented by nature in dogmatical but most effective fashion, of the uselessness of all who labour not for their living. If one must die for the good of one's kind, by all means let it be as a martyr. Poor fellows! how they dart in and out, and up and down the hive, in the vain hope of escape! The workers are inexorable. (Scientific Illustrations.)

Ver. 12. The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.—*The crafty and the honest.*—I. **CRAFTINESS.** 1. Craft is an instinct of wickedness. No true Christian is a hypocrite. The better a man is, the less temptation he has to disguise himself. A wicked man must be hypocritical in proportion to his wickedness. Sin is ever cunning; wisdom alone is free. 2. Craftiness is no security against ruin. Lies are the language of craftiness. One lie leads on to another, until the man is involved in contradictions, and falls and founders. II. **HONESTY.** 1. Honesty is strong in its own strength. It has a root. It lives by its own natural force and growth. 2. Honesty will extricate from difficulties. The just man may get into trouble, but by his upright principles, under God, he shall come out of them. "Honesty is the best policy." (D. Thomas, D.D.)

Ver. 13. The wicked is snared by the transgression of his lips.—*Lies, the snare that liars are caught in.*—The Supreme has set many snares, in the constitution of things, for the detection and punishment of evil-doers. The liar's own tongue betrays him. In some of its movements, ere he is aware, it touches the spring which brings down the avenging stroke. It is instructive to read with this view the detailed account of a criminal trial. In the faltering and fall of a false witness you should see and reverence the righteousness of God. When a man is not true, the great labour of his life must be to make himself appear true; but if a man be true, he need not concern himself about appearances. He may go forward, and tread boldly; his footing is sure. (R. F. Horton, D.D.)

Ver. 14. A man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered unto him.—*Obedience to God's will and its fruits.*—Whosoever goodness is, whether it bridle our tongue, or guide our hand, or regulate our fancy, it carries its satisfaction, its recompense, along with it. Our songs of praise echo back again upon us; the works of our hands follow us, and fill us with joy; and our thoughts, if goodness raise them, are comforts. Goodness, whether in thought, word, or deed, will satisfy us, that is, fill us with joy; and nothing will satisfy us but goodness. The argument will hold a *contrario*: if that which is good satisfy us, then that which is evil cannot. I. Good-

NESS DOTH SATISFY. 1. This we cannot doubt, if we know what goodness is, and consider the nature of it, and the fountain from whence it springs. For it flows from God. It is a beam from that Eternal Light, an emanation from God Himself. The nearer goodness carrieth to the fountain of goodness, the more satisfaction it brings with it, and the fuller is our cup. Without God we cannot be happy in heaven itself, nay, without Him there could be no heaven. 2. As we draw an argument from piety, so may we draw another from the love of it. As Augustine saith, "We do not only love goodness, but even the love with which we embrace it, and delight in both." Joy and satisfaction is a resultancy from love. That which we love is also the joy of our heart. 3. If the bare opinions of piety, in those who are not yet made perfect, satisfy, though it be but for a while, then piety itself will satisfy much more. If the shadow hath this operation, what hath the substance, the thing itself! If a form of godliness, then much more godliness in its full power, will fill and satisfy us. II. **NOTHING ELSE CAN SATISFY US BUT GOODNESS.** It is the prerogative of goodness and piety to be alone in this work. 1. Satisfaction is but a name on earth. 2. Such is the nature and quality of the soul, that it is not fashioned nor proportioned to the things of this world. 3. God hath imprinted in the soul and in the very nature of man an "infinite and insatiable desire," which cannot be satisfied with anything that the world can present. The soul which is made capable of God, can be satisfied with nothing but God. 4. In wickedness, impiety, the licentiousness of the tongue, and the wantonness of the hands, no satisfaction can possibly be found. 5. To show how unsatisfying a thing sin is, you may behold it tormenting the wicked man, and that not only after the act, but also before and in it, first forbidding itself, then perplexing him in the act, and after gnawing the heart. Application: 1. If the fruit of our hands and lips be that alone which can satisfy us, let us then be up and doing, buckle on the armour of light, and quench every fiery dart of Satan. 2. Let us level our actions and endeavours on this, and not spend and waste ourselves on that which is not bread, and will never fill us. 3. If nothing will satisfy us but righteousness and piety, we need not consult what we are to choose here. 4. If this be the prerogative of goodness, godliness, to be alone in this work, then let her have prerogative also in our hearts, and exercise full power, and authority, and dominion over our desires. (A. Farin-don, B.D.)

Retributions of the lip and life.—I. **THE RETRIBUTIONS OF THE LIP.** Speech, to be good, must be—1. Sincere. 2. Truthful. 3. Benevolent. How will such speech satisfy a man? (1) In its action upon his own mind. (2) In the effect he sees produced on others. (3) In the conscious approbation of God. II. **THE RETRIBUTIONS OF THE LIFE.** The hand here stands for the whole conduct of life. It means that man should receive the reward of his works. And this is inevitable—1. From the law of causation. 2. From the law of conscience. 3. From the law of righteousness. There is justice in the universe. (Homilist.)

Mischievous language.—The language of keen irritation, reproach, invective and scorn, often inflicts wounds on the heart that are deep and hard of cure—wounds "like the piercings of a sword." This is especially the case when the words are from the lips of a friend, or of one we love, when heated by sudden passion. Wit, too, when not chastened and controlled by an amiable disposition, often wounds deeply. Jibes, jests, irony, railery, and sarcasm, fly about. No matter what the wounds, or where they be inflicted, if the wit be but shown. A happy hit, a clever, biting repartee, will not be suppressed for the sake of the feelings, or even the character, of a neighbour, or, as it may happen, of a friend. The man of wit must have his joke, cost what it may. The point may be piercing in the extreme; but if it glitters, it is enough; to the heart it will go. Such a man is feared, hated, avoided. (R. Wardlaw.)

The fruit of the mouth.—The word which issues out of the lips is the greatest power in human life. Words will change the currents of life. On the use of the tongue depend the issues of a man's own life. Such fruits as a man's tongue bears, a man must eat. If his words have been good, then he shall be satisfied with good by the fruit of his mouth. The fool's lips are always coming into strife, and his mouth is always calling for stripes. His lips are the snare of his soul. An old proverb says, "A fool's tongue is always long enough to cut his own throat." 1. The tongue is a fruitful source of quarrelling and discord. A fool cannot hide his vexation, but must immediately blurt it out with the tongue, and make mischief. 2. The tongue is the instrument of lying. It is the tongue which by false witness so often condemns the innocent. 3. Closely allied to lying is flattery, which is always a mistake. 4. Another evil use of the tongue is whispering and tale-bearing. Disclosing the secret of another is a sure way of incurring

reproach and lasting infamy. 5. The tongue is sometimes employed to plot, plan, and execute mischief. 6. More pardonable vices are rashness and inopportune speech. Yet these are evil enough in their way. 7. We need caution against excessive speech. There are good and beautiful uses of the tongue. It is the instrument of peace-making, of wise reproof, of the instruction of the innocent, and the championship of the distressed. (R. F. Horton, D.D.)

Ver. 16. A fool's wrath is presently known: but a prudent man covereth shame.—*Wrath as shame*:—The wise man here uses a very observable word, to express wrath. He calls it shame, for it is a shame for a man to suffer his reason to be tyrannised over by an unruly passion, which spreads deformity over his countenance, and hurries him on to expressions and actions more like those of one confined in bedlam than one who is supposed to have the use of his reason. A fool disgraces himself by giving way to the impetuous sallies of passion. He discovers his temporary madness by his pale countenance, his quivering lips, and his flashing eyes. "But a prudent man covereth shame." When he finds his passions beginning to ferment, he does not give them full scope, but considers whether he does well to be angry, and how far it is lawful and safe for him to give way to this turbulent passion. He does not cover his wrath, that it may have time to work, and draw the powers of reason into its service, that it may break forth with more effect on another occasion—but covers it, that he may have time to suppress and destroy it, by considering its folly and wickedness, by meditating on the example and grace of Christ, and by fervent supplications for the support and assistance of the spirit of meekness. By such means as these the prudent man preserves his own honour, and covers the shame of his neighbour, who is likely to be gained by gentleness and meekness. (G. Lawson.)

Ver. 18. The tongue of the wise is health.—*Healthy and unhealthy speech*:—Some men pride themselves on the pungency of their speech. They delight in sharp answers, keen retorts, quick repartees, and boast themselves when they cut their opponents in two. There are others who are gifted in the expression of complaint, reproach, and criticism against the whole providence of life. They can say sharp and bitter things about God and man, and they can be satisfied because of the edge of their own epigram, no matter against whom or against what that edge is directed. The tongue of the wise man is slower, but healthier; the wise man weighs his words: he is anxious to be associated only with judgments that can be confirmed by experience and illustrated by wisdom. The wise man speaks healthily—that is to say, he speaks out of the abundance of his own health, and he speaks in a way that will double and strengthen the health of others. To come near him is to ascend a mountain and breathe the freshest air of heaven, or to go down by the seashore and receive messages across the great deeps, full of vigour, and truth, and strengthening influence. Wise men keep society healthy. But for their presence it would stagnate, and go from one degree of corruption to another until it became wholly pestilential. There are two speakers in the text, to the end of time there will probably be two speakers in the world—the critical speaker and the judicial speaker; the man all sharpness and the man all thankfulness. The business of Christian discipline is to tame the tongue, to chasten it, to teach it the speech of wisdom, and to instruct it as to the right time of utterance and the right time of silence. (J. Parker, D.D.)

Ver. 19. The lip of truth shall be established for ever.—*Truthfulness*:—I. THE RIGHTNESS OF TRUTH (ver. 17). The highest and only proper use of speech is to show the right. It may be used to set forth—1. Right views of God (Psa. xl. 9; John xvii. 25, 26; Rom. iii. 21, 22). 2. Right views of personal experience (Psa. lxi. 16). 3. Right estimates of character. Testimonials should be given with great caution. 4. Right statements as to the value of articles of merchandise. 5. Right expositions of Scripture. Some "wrest" the Scriptures (2 Pet. iii. 16); others make them void by their traditions (Mark vii. 13); others handle them deceitfully (2 Cor. iv. 2); but the God-taught expositor aims at "the manifestation of the truth." II. THE WHOLESOMENESS OF TRUTH (ver. 18). Foolish speech often wounds, but in the word of wisdom is healing. Healthy doctrine produces healthy living, and thus it becomes its own advocate. III. THE STABILITY OF TRUTH (ver. 19). "Truth, like cork, will be uppermost one time or other, though an effort be made to keep it under water." Time is on the side of truth, and so is eternity.

There has been an abundant establishment of—1. The testimony of prophets. 2. Words spoken by the opponents of error. Lies often die hard, but sooner or later they die surely. IV. THE SAFETY OF TRUTH. We may be afraid to be wrong, but should never be afraid to be right. V. THE REWARD OF TRUTH (ver. 22.) (H. Thorne.) *The lip of truth*:—There was once a little boy named Duncan. The boys used to call him "True Duncan" because he would never tell a lie. One day he was playing with an axe in the schoolyard. The axe was used for cutting wood for the schoolroom fire in winter. While Duncan was chopping a stick, the teacher's cat, "Old Tabby," came and leaped on to the log of wood where Duncan was at work. He had raised the axe to cut the wood, but it fell on the cat and killed her. What to do he knew not. She was the master's pet cat, and used to sit on a cushion at his side while he was hearing the boys' lessons. Duncan stood looking at poor Tabby. His face grew red and the tears stood in his eyes. All the boys came running up, and every one had something to say. One of them was heard whispering to the others, "Now, boys, let us see if Duncan can't make up a fib as well as the rest of us." "Not he," said Tom Brown, who was Duncan's friend, "not he, I'll warrant. Duncan will be as true as gold." John Jones stepped up and said, "Come, boys, let us fling the cat into the lane, and we can tell Mr. Cole that the butcher's dog killed her. You know that he worried her last week." Some of them thought that would do very well. But Duncan looked quite angry; his cheek swelled and his face grew redder than before. "No, no," said he. "Do you think I would say that? It would be a lie—a lie!" Each time he used the word his voice grew louder. Then he took up the poor thing and carried her into the master's room. The boys followed to see what would happen. The master looked up and said, "What? is this my poor Tabby killed? Who could have done me such an injury?" All were silent for a little while. As soon as Duncan could get his voice he said, "Mr. Cole, I am very sorry I killed poor Tabby. Indeed, sir, I am very sorry, I ought to have been more careful, for I saw her rubbing herself against the log. I am more sorry than I can tell, sir." Every one expected to see Mr. Cole get very angry, take down his cane and give Duncan a sound thrashing. But instead of that he put on a pleasant smile and said, "Duncan, you are a brave boy. I saw and heard all that passed in the yard from my window above. I am glad to see such an example of truth and honour in my school." Duncan took out his handkerchief and wiped his eyes. The boys could not keep silence any longer, and when Tom Brown cried, "Three cheers for True Duncan!" they all joined and made the schoolhouse ring with a mighty hurrah. The teacher then said, "My boys, I am glad you know what is right and that you approve it, though I am afraid some of you could not have done it. Learn from this time that nothing can make a lie necessary. Suppose Duncan had taken your evil advice and come to me with a lie, it would have been instantly detected, and instead of the honour of truth he would have had only the shame of falsehood." (Sunday School.) But a lying tongue is but for a moment.—*The doomed life of a lie*:—It is "but for a moment." Dean Swift complains that the influence of a lie is often mischievously lasting; so often does it happen that if a lie be believed, only for an hour, it has done its work, and there is no further occasion for it. But the inherent mortality of whatever is false is recognised in other proverbs than those of Solomon, e.g., the English proverb, "A lie has no legs." "A lie, in that it is a lie, always carries within itself the germs of its own dissolution. It is sure to destroy itself at last." Carlyle says, "There is no lie in the long run successful. The hour of all windbags does arrive; every windbag is at length ripped, and collapses." "Lies exist only to be extinguished; they wait and cry earnestly for extinction." "Ruin is the great sea of darkness whither all falsehoods, winding or direct, continually flow." "Nothing," affirms a political philosopher, of an earlier and quite another school, "can give stability and durable uniformity to error. Indolence or ignorance may keep it floating, as it were, on the surface of the mind, and sometimes hinder truth from penetrating; or force may maintain it in possession, while the mind assents to it no longer. But such opinions, like human bodies, tend to dissolution from their birth. . . . Men are dragged into them, and held down in them, by chains of circumstances. Break but these chains, and the mind returns with a kind of intellectual elasticity to its proper object—truth." (Francis Jacox, B.A.) *Skill in telling lies*:—The lying tongue succeeds indeed, but its success is momentary; it flashes and expires; it has a clear, straightforward story to tell, but events come, and cross-examine that story, and set it in proper distance and perspective; alliances to which the story owed its consistency are broken up,

and evil men begin to divulge secrets regarding one another; piece by piece the story falls asunder, and at the end it is found that it was the fabrication of a malignant genius. Be sure you are true yourselves, and have a true purpose in view, and all discrepancies, inconsistencies, and difficulties will ultimately be smoothed down, and men will be brought to acknowledge the integrity of your heart. Be as skillful as you please in the way of telling lies, arrange everything with consummate cunning, hire all your allies, bribe your spies, and make your way clear by abundance of gold, and yet in the long run your confederates will turn against you, and they to whom you have given most money will be glad to expose your cupidity and falsehood. (*J. Parker, D.D.*) *Truth more enduring than falsehood*:—Truth wears well. Time tests it, but it right well endures the trial. If, then, I have spoken the truth, and have for the present to suffer for it, I must be content to wait. If also I believe the truth of God, and endeavour to declare it, I may meet with much opposition, but I need not fear, for ultimately the truth must prevail. What a poor thing is the temporary triumph of falsehood! "A lying lip is but for a moment!" It is a mere gourd, which comes up in a night, and perishes in a night; and the greater its development, the more manifest its decay. On the other hand, how worthy of an immortal being is the avowal and defence of that truth which can never change; the everlasting gospel, which is established in the immutable truth of an unchanging God! An old proverb says, "He that speaks truth shames the devil." Assuredly he that speaks the truth of God will put to shame all the devils in hell, and confound all the seed of the serpent which now hiss out their falsehoods. Oh, my heart, take care that thou be in all things on the side of truth, both in small things and great; but specially on the side of Him by whom grace and truth have come among men! (*C. H. Spurgeon.*)

Ver. 20. Deceit is in the heart of them that imagine evil.—*A denunciation of wicked men*:—I. A DESCRIPTION OF THEIR PERSONS. 1. They are evil-doers, but more especially, the practiser, the artificer in evil; one wholly bent upon sin; the body and mind occupied in executing and acting corrupt desires. 2. Nor is every evil aimed at, but evil in a high degree, evil against others—mischief. 3. This man is subtle in his evil. He is a cunning workman, sly, subtle, and close devising and effecting his mischief. Like a witty handicraftsman, he is most silent when he is most upon his inventions. It is a sign of an extreme wicked man, to be an inventor of evil, a plotter and deviser of mischief. As a coney-catcher lives by his wits, so sin and sinners by their wiles. But whence this? (1) Satan at first transformed himself into an angel of light; then no marvel if his ministers do so. (2) They seem just, religious, peaceable, and honest men, knowing that the less they be suspected, the more successful their plots are likely to be. (3) Never was any mischief more mischievous than that which is veiled with good pretences of peace or religion. II. THE CONDITION OF THESE PERSONS. Their deceit returns into the heart that first hatched it, i.e., brings certain woe and unavoidable mischief on themselves, to the breaking of their own hearts. Whence note, that the greatest workers of sin and mischief are greatest workers of their own woe. 1. There is no small heaviness and uneasiness in the heart while it is plotting and hammering evil. 2. Whomsoever they deceive, they cannot deceive God, who will make them the greatest deceivers of themselves. 3. How just it is, that what pleasure they conceive in inventing mischief, they should lose it by the fruit of their mischievous inventions. 4. Sin is a sure paymaster, and her wages are death. 5. The sorrow of their sin comes with much and daily addition, and pierces the man's heart as a sword. Beware of devising mischief against the Church of God, His servants and holy religion. Consider hereunto—(1) The power of God, which all wicked men together are not able to resist. (2) The wisdom of God, who hath seven eyes, and all upon the Church for good. (3) The justice of God, with whom it is righteous that wicked men in devising mischief should provide their own rods. (4) Evil men lay all their plots on a sandy and slippery foundation, which will bring down all the house and frame on their own heads. Let not good men be disquieted at any such plots, which shall all redound upon their enemies themselves. (*T. Taylor.*) *Self-deceit*:—The word rendered "deceit" may be understood as including deceit practised on a man's self as well as on others, and here it may have the sense of self-deceit. Eminent translators have rendered the word, in its present connection, disappointment; frustrated hope. Those who "imagine evil" dare not avow their designs. Dissimulation and craft are productive of incessant apprehension

and anxiety. They necessarily engender self-dissatisfaction and tremor, and that from the very dread of detection, frustration, and consequent evil to themselves, instead of to those against whom they were plotting. (*R. Wardlaw.*)

Ver. 21. There shall no evil happen to the just.—*The security of the faithful*:—The things which distinguish us most try us most. Those attributes of our nature which serve to mark its superiority, serve also to evince its liability to trouble. The animal tribes, as they have no capacity for reviewing the past, so have they no power of anticipating the future. And hence they have no dread, in the strict sense, of coming evils. But we can look forward. We can busy ourselves in thought and imagination with days to come. Yet the heavier half of the cares and anxieties that we have to bear are connected with this faculty. The afflictions we fear often distress us more than the afflictions we lie under. But God, who gave us our being, knows this, and has provided against it in His Word. Does not this text meet our whole case? Amidst all disasters the good may be confident and calm. What is the significance of this assurance? It cannot be taken literally. Evil in the sense of earthly calamity, sorrow and trial is the lot of all. What, then, does the text mean? Things which are evil in themselves do not, as such, fall upon the people of God. For them the curse is turned into a blessing. A divine process of transmutation takes place in the case of every ill that befalls a child of God, and the ill becomes a good. Illustrate this—1. From cases of personal affliction of mind, or of body, or of both. 2. Adverse circumstances. 3. Bereavements. This subject teaches the goodness of Divine providence; and it tranquillizes us under present trials. (*C. M. Merry.*) *No evil to the just*:—The word "just" was a term used anciently in connection with the chase, and meant the equal dividing of the prey procured by hunting among those that took part in the pursuit. It means to do right, to try to be harmless. Though the just man sometimes come short of the mark, his prevailing disposition and aim are to be and to do right. He is studious to do right. To such a man, it is declared, no evil shall happen. How are we to understand this? 1. Whatever evil comes to a just man cannot happen in the sense of coming by chance. There is a government of God over the affairs of men, and therefore nothing takes place by accident or chance. No evil can come to the just man that does not come designedly, or permissively, in the course of providence. 2. To a just man no evil can come that is not controlled and overruled for his good. "All things work together for good to them that love God." 3. This is true in relation to helping others, as well as himself. Those who have suffered themselves are the better prepared to sympathise with and help their fellow-creatures that suffer. 4. No permanent evil can come to a just man. Then—(1) Let us thank God for pains and afflictions. (2) We should understand that, if we try to be just, we shall have our reward now and hereafter. There can be no failure or mistake. (*H. M. Gallaher, D.D.*)

Ver. 22. Lying lips are abomination to the Lord.—*On lying*:—Man excels the rest of the creatures in the power of communicating thoughts one to another. The creatures are taught, by nature, almost immediately, how to supply their wants. But we are purposely formed to need and to give help in everything, through the whole of our days; and therefore some ready and extensive method of signifying mutually whatever passes within our minds was peculiarly necessary for us. Without this no person would have more knowledge of anything than he could attain of himself. The pleasure and benefits of society would be reduced to a narrow compass, and life hang upon our hands joyless and uncomfortable. Articulate speech, our more distinguishing property, is our chief medium of intercourse. As every blessing may be fatally misused, so there is hardly any bad purpose which language may not be made to serve. It can be turned from its original design of giving right information to those with whom we converse to the opposite one of leading them wrong. I. WHAT THINGS ARE TO BE REPUTED LIES AND WHAT NOT. 1. Since actions and gestures, as well as words, may be employed to express what we think, they may also be employed to express what we do not think, which is the essence of a lie. Some of our actions are naturally significative. But we have never consented to make our actions in general signs of our intentions, as we have our words. If persons interpret our actions they may deceive them not. Such actions as have no determinate sense appropriated to them by agreement, explicit or implied, can be no violations of sincerity; but such as have are subject to just the same rules with words; and we may be guilty of as gross falsehoods in

the former as in the latter. 2. Words having acquired their significations by the mutual acquiescence of mankind may change them by the same method. Illustrate by words "humble" and "servant." The high-strained expressions of civility which are so common, however innocent now, proceeded originally from a mean and fawning and fallacious disposition in those who began them, and tended to nurse up vanity and haughtiness in those to whom they were addressed. As for phrases, of which custom hath changed or annihilated the signification, though, after this is done, they are no longer lies, yet they were lies all the time it was doing; and every new step taken in the same road will be a new lie till everybody finds it out and learns the fashionable interpretation of it. Great care must therefore be taken to prevent our "language running into a lie." 3. As to all figures of speech, fables, allegories, feigned histories, and parables, those for instance of our blessed Saviour, and others in Scripture, intended only to convey instruction more agreeably or efficaciously, there is evidently no room to condemn these as deceits. But the case is widely different when persons, with all the marks of seriousness, affirm what they will afterwards despise and ridicule others for believing. These are plainly designed falsehoods, and in a greater or less degree, injurious ones. This is "foolish talking, and jesting not convenient." 4. Concerning ambiguous phrases, which in one acceptation express our meaning truly, but in another do not, it must be observed that when we are bound, by promise or otherwise, to declare what we know or believe in any case, we are bound to declare it in such terms as are likely to be well understood. And even when we are not thus bound we should speak of things, if we can safely, with plainness and simplicity. There may be reason for reservedness towards some persons, even in trifles. When silence will not conceal a thing which ought to be concealed, it must be allowable to speak upon the subject in such a manner as to leave that part in obscurity which is not fit to be revealed. When we design only to keep a man ignorant of a fact it is his own fault if he will also believe a fancy. But if we go further, and lay snares for him; if we give assurances which, in their obvious and universal acceptation, are false, but only have a latent forced construction, in which, after all, they just may be true, this is equivocation, and cannot be defended. II. THE PLEAS WHICH ARE URGED TO JUSTIFY SOME SORTS OF DIRECT LYING. Some say that speech was given to mankind solely for their common benefit; nor consequently is it ever used amiss when it contributes to that end. This opinion they try to confirm by several instances of falsehoods which good persons are recorded in Scripture to have uttered knowingly. But some actions may be praised in holy writ on the whole without the least intention of approving the circumstances of insincerity, or other imperfections, with which they were accompanied. Others say that because of our mutual relation we ought to consult our mutual advantage; and where adhering to truth will not promote this, falsehood may be justly substituted. But we feel a natural reluctance in our consciences to lying and deceiving, as such, without looking forward to consequences. What are those instances in which, on balancing the two sides of the account, violation of truth is more beneficial than detrimental to mankind? But what can be said in relation to cases of peril to property or life? Is falsehood then justifiable? The only answer is that the cases are rare, and extreme, and even then doubtfully wise. Better suffer than lie. Take the case of the sick. Prevarication is sometimes even necessary. It must be owned that, in many of the above-mentioned cases there are sometimes difficulties, with which we have much more cause to pray God that we may never be tried than to be confident that we shall judge and act rightly if we are. But the arguments, were they ever so specious, for the lawfulness of fraud in seemingly harmless cases, can never prove it lawful in others of a nature quite contrary. The extreme danger of men's proceeding in falsehood to very pernicious lengths, if once they begin, is a most unanswerable objection against its being permitted in any degree at all. (*Abp. Secker.*) *Lying*:—It is possible to speak against truth and yet not lie, provided we speak in good faith. It is speaking in bad faith, with conscious purpose of deceiving, that is a lie. Take the text on the broad general ground that lying is abomination to the Lord. Take the word in its honest downright form; do not let us shelter ourselves under smooth expressions—equivocation, prevarication, dissembling, simulation, untruthfulness—longer words, by which men try to take the edge from unpleasant facts—but which all in the end point to the same thing, a want of sincerity. Whatever you may do to soften off the epithet and description, there remains the text in all its decision and boldness. Nor is the verdict of man less decisive. Even while they practise it men condemn lying. Perjury is a crime branded by all

governments, heathen as well as Christian. We apply the word "true" to all that is good and worthy. Is not our instinctive feeling that truth is the object most worthy of attaining? Its opposite must be proportionally odious. Consider the mischief which lying occasions to society. It is by mutual confidence, by faith in the honesty and purity of each other's motives, that we live on together. No peace can be where there is no trust. See some of the sorts of lies which prevail nowadays. 1. White lies—lies glossed over and decorated by fashion; specious habits of talk, and conventional phrases; justified by necessity, expediency, or the like. 2. Slander. This is not peculiar to our age—witness the cases of Mephibosheth, Naboth, Jeremiah, the blessed Lord Himself, all victims of false accusation—but it is not rare in our age. 3. Lies to screen our faults. These are more natural and intelligible. To escape the consequences of a sin by hiding it seems a tangible advantage; but is it? Do we gain by cloaking one fault with another? Every right-minded man would have a thousand times more pity for one who owned his fault and asked forgiveness than for one who tried to elude detection. We are disgusted with the man who has no self-respect, and no respect for us, who in using a lie deems us simple enough to be cajoled, and considers the doubling of his sin preferable to owning himself in the wrong. This is said of sins against our fellow-men: how much more forcibly it applies to sins against God. 4. Two other modes of lying frequently come before the clergyman. (1) In asking for relief there are those who simulate and exaggerate their poverty to move the hearts of the charitable. (2) In the publication of the banns of marriage, false addresses are frequently given, and that with an assurance perfectly startling. Then let us see to the truthfulness of our hearts and lips. If we are the children of God, members of Christ, temples of the Holy Ghost, we must be truthful. If you are tempted to utter words of deceit, remember how abominable such things are to the Lord, and how they bar up impenetrably the gates of heaven, which fly open at the approach of truth. (*G. F. Prescott, M.A.*) *The nature, malignity, and pernicious effects of falsehood and lying*:—Nothing in nature is so universally decried, and yet so universally practised, as falsehood. A mighty, governing lie goes round the world, and has almost banished truth out of it. The greatest annoyance and disturbance of mankind has been from one of these two things, force or fraud; and force often allies with fraud. It is the tongue that drives the world before it. It is hard to assign any one thing but lying, which God and man so unanimously join in the hatred of; and it is hard to tell whether it does a greater dishonour to God, or mischief to man. I. THE NATURE OF A LIE, AND THE PROPER ESSENTIAL MALIGNITY OF ALL FALSEHOOD. A lie is an outward signification of something contrary to, or at least beside the inward sense of the mind. It is a false signification, knowingly and voluntarily used. There are said to be three different kinds of lie. 1. The pernicious lie, uttered for the hurt or disadvantage of our neighbour. 2. The officious lie, uttered for our own, or our neighbour's advantage. 3. The ludicrous and jocose lie, uttered by way of jest, and only for mirth's sake, in common converse. The unlawfulness of lying is grounded upon this, that a lie is properly a sort of species of injustice, and a violation of the right of that person to whom the false speech is directed. II. THE PERNICIOUS EFFECTS OF LYING. 1. It was this introduced sin into the world; and by lying sin is still propagated and promoted. 2. To it is due all the misery and calamity that befalls mankind. That which brought sin into the world necessarily brings with it sorrow. 3. Lying tends utterly to dissolve society. The band that knits together and supports all compacts is truth and faithfulness. Without mutual trust there could not only be no happiness, but indeed no living in this world. 4. Deceit and falsehood most peculiarly indispose the hearts of men to the impressions of religion. The very life and soul of all religion is sincerity. III. THE REWARDS OR PUNISHMENTS that will assuredly attend, or at least follow, this base practice. (1) An utter loss of all credit and belief with sober and discreet persons. (2) The hatred of all those whom the liar either has, or would, deceive. (3) A final separation from God, who is truth itself. (*R. South, D.D.*) *The Bible warning against lying*:—Three reasons why we ought to mind this warning. I. BECAUSE OF WHAT GOD THINKS ABOUT IT. There is hardly any form of wickedness against which God has spoken so often and so strongly in the Bible as He has against lying. To know what God thinks about lying should lead us to mind the warning against it. II. BECAUSE OF WHAT MEN THINK OF IT. Somebody asked Aristotle what a man could gain by lying. His answer was "that no one will believe him when he speaks the truth." III. BECAUSE OF THE PUNISHMENT WHICH MUST FOLLOW LYING

AFTER DEATH. Whatever the effect of our lying in this life may be, it will soon be over. The consequences must follow us after death. (*R. Newton, D.D.*) **School-boy honour:**—There can be no question that men and women would be far better than they are if they had been better brought up. If men and women were themselves better, they would give their children a higher moral training. I feel bound to bring forward a definite charge of neglect of parental and tutorial duty against parents and teachers in general. The charge is this: Parents and teachers too often either connive at, or openly encourage, what is called, in unconscious irony, "school-boy honour." What can be said in favour of those sentiments out of which "school-boy honour" springs? 1. There is something inexpressibly petty and mean in tale-bearing; in the habit of running to a parent or master with every little complaint of personal injury or wrong inflicted. It is good for the young to learn to bear small wrongs and pains from each other, and to learn also how to settle their own quarrels. 2. There is something mean and cowardly in reporting on the sly the offences committed by others. This is bad for the informer, who grows into conceit and priggishness. The sly informer, the whisperer, is really a traitor. He plays and consorts on equal terms with the rest, who are altogether unconscious that they have a spy among them. Any one whose sense of duty leads him to "tell" must have the moral courage to warn the offender previously, to make his charge publicly, and to be willing to bear all the consequences of his conscientious act. 3. School-boy honour may represent the noble sentiments of brotherhood and comradeship. Under existing circumstances, the caste, or class-feeling, or clanship among boys, demands some principle of mutual loyalty and defence. Boys ought, within certain limits, to stand by each other. I give all the praise it deserves to school-boy honour. But in its practical working, and in the extremes to which mutual protection is carried, it is full of evil, corrupting to the morals, and tending to obliterate the fine sense of right and wrong which is often native to the boy's mind. (1) This code of honour requires or enjoins deceit and falsehood. Boys may not lie to one another, but it is a recognised principle that they may lie to their masters. (2) The code as generally maintained is not only not favourable to morality, but directly and falsely subversive of it. Its main use is to shelter culprits and wrong-doers, and mainly for offences distinctly and grievously immoral, such as lying and brutality, and even worse things than these. When boys are fully aware of an immoral and vicious habit prevailing amongst them, and when they know it cannot be put down by themselves, it should be a real point of honour with them first to protest against it as unworthy even of boys, then to threaten to report a repetition of the offence openly and courageously to those authorities who may know how to deal with it. There should be no sly tale-bearing. (*C. Voysey.*)

Ver. 23. A prudent man concealeth knowledge.—Concealing knowledge:—**I. WHEN IT IS OPPORTUNE** (John xvi. 12). **II. WHEN IT IS ABOVE THE CAPACITY OF HIS HEARERS** (1 Cor. ii. 2). **III. WHEN LIKELY TO BE MISAPPLIED** (Mark xv. 5). **IV. WHEN SURE OF REJECTION** (Matt. vii. 6). **V. WHEN CALCULATED TO INJURE THE BRETHREN** (Lev. xix. 16). **WHEN TO UTTER IT WOULD BE ONLY FOR SELF-DISPLAY** (chap. xxvii. 2). (*R. A. Griffin.*)

Ver. 24. The hand of the diligent shall bear rule.—The reward of the diligent:—The natural estate of man is labour. Toil was the requirement of paradise. God's Word recognises the universal law of work. "Toil is prayer"; and the Christian learns from the record of God's will that honest, faithful, diligent, God-fearing and God-honouring work is itself a worship acceptable to the great All-worker. God enjoins diligence upon us by precept and by example. About us, all things perform their allotment of work, and do it promptly and without a thought of delay. God teaches men by His own ceaseless workings through ten thousand ever-busy forces, and revelation utters the same bidding to unremitting toil. For labour is the tenure of God's gifts to man. It is thus the requirement of Christian duty that we should not be slothful in business. Promises of reward cluster around the fulfilment of this command. Diligent hands are speedily rendered expert. The diligent hand teaches and trains the wary and observing eye. God works no miracles on behalf of the drones of society. And the hand of the diligent shall bear rule, as Joseph the faithful slave-boy found, and Daniel the captive Hebrew boy. Another reward of the diligent is honour and renown. "He shall stand before kings." Illustrate by the cases of Benjamin Franklin and

William Carey. Learn that sloth and idleness are expressly forbidden; and so is that undue and overwrought exertion which marks the man greedy of gain. Riches are to be valued as means, not as an end. (*Bp. Stevens Perry.*) **The hand of the diligent shall bear rule:**—A young man in a leather store used to feel very impatient with his employer for keeping him year after year, for three years, "handling hides." But he saw the use of it in his future career, when, in an establishment of his own, he was able to tell by the touch the exact quality of the goods. It was only by the thousands of repetitions that the lesson was learned; and so it is with everything in which we acquire skill. The half-informed, half-skilled in every business outnumber the others, dozens to one. Daniel Webster once replied to a young man who asked him if there was "any room in the legal profession," "There is always room at the top." The better you know your business the more you are likely to rise. You can gather much information by making a wise use of your eyes and ears, and perhaps be able to surprise your employer in an emergency by stepping into the "next man's" place and discharging his duties satisfactorily. So, learn your business, and you will find there is "room at the top." (*Home Words.*) **Diligence and its reward:**—Mr. Chauncey M. Depew tells the story of his visit to the mechanical department of Cornell University. He found at the head of it Professor Morris, who claimed him as a superior officer, giving as a reason that he was an old-time worker on the New York Central Railway. "How did you get here?" asked Depew. "I was stoker on the New York Central. I stood on the footboard as an engineer on the Central. While a locomotive engineer I made up my mind to get an education. I studied at night, and fitted myself for Union College, running all the time with my locomotive. I procured books, and attended, as far as possible, all lectures and recitations. I kept up with my class, and on the day of graduation I left my locomotive, washed up, put on the gown and cap, delivered my thesis, and received my diplomas, put the gown and cap in the closet, put on my working shirt, got on my engine, and made my usual run that day." "Then," says Depew, "I knew how he became Professor Morris." That spirit will cause a man to rise anywhere and in any calling.

Ver. 25. Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.—The saddening and the succouring—**I. THE SADDENING IN LIFE.** There is a soul-crushing sadness here. 1. Personal affliction that maketh the heart stoop. 2. Social affliction that maketh the heart stoop. **II. THE SUCCOURING IN LIFE.** "A good word maketh it glad." 1. What are good words? (1) True words; (2) kind words; (3) suitable words. 2. Where are good words? The gospel is that word. Words about providence, about pardon, about resurrection. Words to comfort us in all our tribulations. (*Urijah R. Thomas.*) **The sin of brooding:**—There is a necessity that we should be in heaviness through manifold temptations; but we must beware lest by giving free scope to anxious and melancholy thoughts, our hearts should sink in us like a stone, and our souls become altogether unfit to relish the comforts or perform the services of life. Sadness of the countenance makes the heart better, but despondency of heart disqualifies men for thanking and praising God, for serving their generation, and for bearing the burdens of life. Life itself becomes burdensome, and is often shortened, by excessive grief. There is nothing that claims our grief so much as sin, and yet there may be an excess of sorrow for sin which exposes men to the devil, and drives them into his arms. Are you grieved in your minds? Remember that it is sinful and dangerous to brood perpetually over your sorrows. (*G. Lawson.*) **A cheering word:**—The celebrated Dr. R. W. Dale, of Birmingham, used to be fond of relating how he was cheered once by a poor woman's earnest words. He was feeling dejected and as if all his strength was gone, when, passing through a street in Birmingham, he met a decently dressed stranger, laden with parcels, who stopped and said, "God bless you, Dr. Dale!" Her face was unknown to him, and he answered, "Thank you. What is your name?" "Never mind my name," was the response; "but if you only knew how you have made me feel hundreds of times, and what a happy home you have given me! God bless you!" Then she was lost in the crowd, but she had encouraged a man whose books are in every library, and whose name is dear to the universal Church. (*Sunday Companion.*)

Ver. 26. The righteous is more excellent than his neighbour.—The religious man's advantages:—The sentiments of men concerning virtue, and their own

particular practice, form a very strange and striking contrast. Philosophers have differed about the origin of moral distinctions, and delivered various theories concerning virtue; but the people who judge from their feelings have no system but one. Religion gives its powerful sanction to the maxims of morality. The objections against a holy life have proceeded on maxims directly contrary to the text. The inducements to vice, which have been powerful in all ages, are the same that were presented by the tempter to our first parents—the attractions of ambition and the allurements of pleasure. The righteous man is wiser than his neighbour. There is no part of his nature in which man is so earnest to excel, and so jealous of a defect, as his understanding. And no wonder, for it is his prerogative and his glory. This enters into the foundation of character; for without intellectual abilities moral qualities cannot subsist, and a good heart will go wrong without the guidance of a good understanding. Where, then, is wisdom to be found? If you will trust the dictates of religion and reason, to be virtuous is to be wise. The testimony of all who have gone before you confirms the decision. In opposition, however, to the voice of religion, of reason, and of mankind, there are multitudes in every age who reckon themselves more excellent than their neighbours, by trespassing against the laws which all ages have counted sacred, the younger by the pursuit of criminal gratification, the old by habits of deceit and fraud. The early period of life is frequently a season of delusion. There is no moderation nor government in vice. Guilty pleasures become the masters and tyrants of the mind; when these lords acquire dominion, they bring all the thoughts into captivity, and rule with unlimited and despotic sway. When it is seen that the righteous man is wiser and greater and happier than his neighbour, the objections against religion are removed, the ways of Providence are vindicated, and virtue is established upon an everlasting foundation. (*John Logan.*) *The prospects of the righteous* :—The word rendered “excellent” is on the margin translated “abundant.” Although it is a truth that in regard to “character,” in all its principles and their practical results, “the righteous is more excellent than his neighbour,” yet such statement is almost a truism. Taking the word as referring to possessions and prospects, as meaning that the righteous excels his neighbour, or men in general around him, in his lot as to happiness and hope—blessings in enjoyment and blessings in anticipation—it then becomes a statement of great importance. It presents an inducement to the godly to “hold fast their profession,” and an inducement to others to join their society. Even the poorest of the people of God has a lot that may well be envied by the wealthiest and the noblest of the sons of earth. (*R. Wardlaw.*) *The advantages of virtue to civil society* :—By the “righteous” is intended the religious man, one who fears God and eschews evil. By his “neighbour” is meant a man of contrary character, one who careth not for God, but pursues the interests or pleasures of the world, without any regard to His authority. The “excellency” ascribed may refer either to the personal happiness attending it, or its beneficial influence on society. A man of religion and virtue is a more useful, and consequently a more valuable member of a community than his wicked neighbour. I. THE NECESSITY OF VIRTUE AND RELIGION TO THE ENDS OF CIVIL SOCIETY. In contradiction it has been urged that vice is a thing highly beneficial to society, confers on it so many advantages, that public happiness would be imperfect without it. We may admit, in support of this paradox, that if there were no vicious men in the world, we should not want to be protected by civil government from them. We may also admit, that some advantages arise to society from the vices of men, either as they occasion good laws or awaken a due execution of them, or as the example or nature of his punishment may render a criminal of some service to the public. But these are the purely accidental consequences from vice. Its natural and proper effects are all evil, the very evils which government was designed to redress. The advantages that arise from it are owing wholly to the wisdom and virtue of those in authority. The experience of all history affirms to us that the peace, strength, and happiness of a society depend on the justice and fidelity, the temperance and charity of its members; that these virtues always render a people flourishing and secure, and the contrary vices are as constantly productive of misery and ruin. If these virtues are acknowledged necessary to social felicity, religion must be so too, because no other principle can offer an equal inducement to the practice of them, or equally restrain men from the opposite vices. Fear cannot effectually govern the actions of men, nor the fantastic principle called honour. If by honour is meant anything distinct from conscience, it is no more than a regard to the censure

and esteem of the world. II. HOW VIRTUE AND RELIGION FIT AND DISPOSE MEN FOR THE MOST USEFUL DISCHARGE OF THE SEVERAL OFFICES AND RELATIONS OF SOCIAL LIFE. Power, without goodness, is the most terrible idea our imagination can form; and the more the authority of any station in society is extended, the more it concerns public happiness that it be committed to men fearing God. Parts, knowledge, and experience, are indeed excellent ingredients in a public character, of equal use and ornament to the seat of judgment and council, but without religion and virtue, these are only abilities to do mischief. All that skill which deserves the name of wisdom, religion approves, recommends, and teaches. More true political wisdom can be learned from the Holy Scriptures, and even from this single book of Proverbs, than from a thousand such writers as Machiavel. Religion and virtue are proportionally conducive to happiness in every inferior relation of life. They equally dispose men to be good rulers and good subjects, good parents and good children, good masters and good servants, good neighbours and good friends. Wherever a religion is true and sincere, justice, meekness, and fidelity, all the virtues that can render a government secure, and a people happy, will be the fruits of it. III. A RELIGIOUS MOTIVE TO VALUE AND ESTEEM PERSONS OF THIS EXCELLENT CHARACTER, BECAUSE BY THEIR PIETY AND PRAYERS THE BLESSING OF GOD IS DERIVED ON THE COMMUNITY. Righteous men ought to be esteemed a strength and defence to their country, and wicked men a reproach and weakness. The declarations of God and the histories of His providence, show that the piety of good men more effectually prevails for His blessing upon a nation than the sins of wicked men provoke His resentment. Since we all pretend a concern for the prosperity of our country, let our zeal for it appear in our endeavours to promote virtue and religion. Let us constantly distinguish the righteous by that honour and respect which is due to so excellent a character. Above all, let our care begin at home; let us each in our stations govern our lives by the rules of our holy religion, and practise those virtues ourselves whose excellence we acknowledge in others. (*J. Rogers, D.D.*) *The excellency of religion* :—Virtue and religion are excellent things in themselves, and they improve and adorn and exalt our natures. The last sentence of the text suggests this—that though righteousness and piety and religion are excellent things, so that men can hardly avoid seeing the beauty and loveliness of them, yet the deceitfulness of sin will be apt to deliver them, and find out some pretence or excuse to carry men against their best reason, and what they know is fittest to be done. The excellency of a religious life above a life of sin and wickedness, may be made out from the following considerations: I. THAT GOD HIMSELF HAS PUT A GREAT MANY MARKS OF HONOUR UPON RIGHTEOUSNESS AND GOODNESS. That person or that thing must be honourable which God is pleased to honour, and that must be despicable which He despises. He who fears God, and does his duty, is the servant of God and the friend of God. Good men are in an especial manner partakers of the Divine nature; their souls are honoured and blessed with the communion of God, and their bodies are the temples of the Holy Ghost. II. WE HAVE ALSO THE JUDGMENT OF ALL MANKIND, NOT ONLY OF THE GOOD AND VIRTUOUS, BUT OF THE GREATEST PART EVEN OF WICKED MEN. 1. Almost all nations, in all ages of the world, however they may have differed as to the measures of some virtues and vices, yet have agreed as to the main and great points of duty; which I can impute to nothing else but the natural beauty and excellence of virtue, and the deformity of vice. 2. When men will to serve any interest or appetite, they generally endeavour to conceal it, are unwilling to have it known, and think it for their honour to disguise the matter as much as they can. “Hypocrisy is a homage that vice pays to virtue.” And vice, though disguised and concealed from the world, is so ugly a thing, that few people can bear the sense of it themselves, so they find out some colour or excuse with which to deceive themselves. 3. When bad men cannot cover their shame either from the world or themselves, they set about endeavouring to blacken the rest of the world; which is another sort of homage men pay to virtue. 4. Though men will indulge their own appetites, they desire their children and relations, and those whom they love, to be virtuous and good. III. RELIGION TENDS TO MAKE OUR MINDS FREE AND EASY, TO GIVE US CONFIDENCE TOWARDS GOD, AND PEACE IN OUR OWN BREASTS. It sets our souls at liberty from the tyranny of hurtful lusts and passions, and it fills us with joy and good hope in every condition of life. Religion, thoroughly imbibed, has a direct natural tendency to procure all these blessings for us; whereas vice and wickedness both corrupt and enslave our minds. When a man ventures to break the commands of God, he is generally plunged by it into abundance of

troubles and perplexities. IV. PIETY AND VIRTUE MAKE EVERYTHING ELSE GOOD, AND OF GOOD USE, WHICH A MAN HAS, OR THAT HAPPENS TO HIM, WHEREAS SIN AND WICKEDNESS TEND TO CORRUPT AND SPOIL EVERYTHING. There is no condition but what to a good man may serve to very good ends and purposes, whether a man be high or low in the world. If he be in affliction, then patience, humility, and resignation to the will of God will make him a great man in that. If God be pleased to put him in a high station, integrity, sobriety, and a public spirit will add to the greatness of his condition, and make him a public blessing. V. ALL SIN IS INJUSTICE, WHICH IS BY EVERYBODY LOOKED UPON TO BE A MEAN, BASE THING. It is a common excuse for other defects, that they do nobody any harm, that they are just and honest in their dealings, and therefore they hope that God will overlook other things. Tully says, "Piety is justice toward God," and therefore impiety and disobedience must be injustice. It is the basest and worst sort of injustice, ingratitude. VI. THE HIGHEST END THAT CAN BE PRETENDED TO BY ANY VICE IS ONLY THE PROCURING SOME PLEASURE OR CONVENIENCE FOR OURSELVES, IN OUR PASSAGE THROUGH THIS WORLD. This is but a poor thing if compared with eternity. It is a great advantage of the good man, that he has hope in his death. This may well support him, and make him live cheerfully in any condition in the meantime. Inferences: 1. Since religion is in itself so excellent a thing, this should encourage good men to persist in doing their duty, and not be ashamed either of the profession or the practise of religion. 2. From these considerations of the excellency of religion, all may be urged to the love and practice of it. (*Richard Willis, D.D.*) *The righteous and his neighbour*:—Every righteous man has a neighbour whom he excels. The righteous man and his neighbour are here placed side by side. The righteous is more excellent—I. IN HIS BIRTH AND PARENTAGE. 1. Now "sons of God"—by adoption, by birth, by privilege. 2. "Of your father the devil." Satan nursed into strength the principles of evil, and then planted them in human nature (Gen. iii.). II. IN THE VISIBLE CHARACTER THAT HE BEARS. 1. The name "righteous" is sufficiently indicative. 2. "The lusts of your father ye will do." III. IN THE PRINCIPLE ON WHICH HE ACTS, *i.e.*, LOVE. Two opposite principles—love, hatred. The principles of the righteous are better than their outward character. The principles of the ungodly are worse. IV. IN THE ENDS WHICH HE PURSUES. 1. The glory of God—lasting, noble. 2. The interests of self—transient, base (2 Tim. iii. 2). V. IN THE INFLUENCE WHICH HE EXERTS. The world is a field. 1. The righteous sow in it—to the spirit. 2. The ungodly sow in it—to the flesh. VI. IN THE PLEASURES WHICH HE ENJOYS. 1. Divine, holy, satisfying. 2. Earthly, polluting, unsatisfying (Luke xv. 16). VII. IN THE DESTINY WHICH AWAITS HIM. 1. The maturity of holiness—like Christ. 2. The maturity of ungodliness—like Satan. (1) The deserts of Christ's obedience and atonement—the enjoyment of God for ever. (2) The deserts of sin—"indignation and wrath, tribulation and anguish." (*Jas. Stewart.*) *The infallible comparison*:—The term "righteous," as used in Scripture, is not to be limited to the discharge of those duties which man owes to man. It is employed to denote a just and devout and godly person, in distinction from the unrighteous and the wicked. It embraces all we mean by being pious, religious, and good. By the term "neighbour," is not to be understood the vicious and the vile who may live close to the dwelling of the righteous. Compared with the ordinarily praiseworthy neighbour, the devout, God-fearing, decided Christian is at advantage. 1. He is more excellent in the principles by which his conduct is governed. A man may be moral, because he values his reputation, or because it suits his taste, or his health, or advances his worldly interest, and not because God has commanded him to do justly and love mercy. The unrenowned man pursues his own private interest—the righteous will sacrifice it for a greater public good. The man of sterling piety is more worthy of our confidence than the individual who is governed by other motives than those of the fear of God and love to his brethren. 2. More excellent in his example and influence. Every man's life will correspond to the temper of his heart, and the maxims and motives that govern him. When the whole conduct is minutely examined, every man is found what he appears to be. The grace of God improves all the principles of man's moral nature. To the full extent of his circle, his conduct has a salutary effect on all around him. The righteous may be of retired habits, but a pattern will be taken of his life, and it will, like the leaven in the meal, be diffused wherever he is known with more or less of usefulness. His ungodly neighbour can boast of nothing more than a scanty morality, whose highest motive is self-love and self-interest. 3. More excellent in his alliances.

There is a close and endearing relationship between all the subjects of the kingdom of grace. Each is united to God, and to all holy beings, by the tenderest ties of kindred affection. The righteous is entitled to whatever honour and dignity may accrue to him from his union to the Creator, the Redeemer and the Sanctifier, and to every member of the holy household. 4. More excellent inasmuch as he is the heir of a better destiny. Externally, in many points, they may resemble each other now. This may deceive for a while. When the Christian receives his crown of glory, the difference will be seen to be infinite. On the righteous the Redeemer will smile for ever; on the other He will eternally frown. This subject teaches a lesson of humility and gratitude. If we have any excellence of character, it is the gift of God. The superior excellence of the righteous over the wicked shows us the obligations they are under to make their high distinction obvious to the eye of the world. (*D. A. Clark.*) *The superior excellency of the religious*:—Never were the qualities of a parent more really derived unto their children than the image and similitude of the Divine excellences are stamped upon heaven-born souls: some beams of that eternal light are darted in upon them, and make them shine with an eminent splendour; and they are always aspiring to a nearer conformity with Him, still breathing after a further communication of His Holy Spirit, and daily finding the power thereof correcting the ruder deformities of their natures, and superinducing the beautiful delineations of God's image upon them, that any one who observes them may perceive their relation to God, by the excellency of their deportment in the world. I. Having regarded the righteous man's excellency, in regard of his birth and extraction, we proceed to CONSIDER HIS QUALITIES AND ENDOWMENTS, and shall begin with those of his understanding, his knowledge, and wisdom. 1. His knowledge is conversant about the noblest objects; he contemplates that infinite Being whose perfections can never enough be admired, but still afford new matter to delight him, to ravish his affections, to raise his wonder. And, if we have a mind to the studies of nature and human science, he is best disposed for it, having his faculties cleared, and his understanding heightened by Divine contemplations. But his knowledge doth not rest in speculations, but directeth his practice, and determineth his choice. And he is the most prudent as well as the most knowing person. He knows how to secure his greatest interest, to provide for the longest life, to prefer solid treasures to gilded trifles, the soul to the body, eternity to a moment. 2. We proceed to another of his endowments, the greatness of his mind and his contempt of the world. To be taken up with trifles, and concerned in little things, is an evidence of a weak and naughty mind. And so are all wicked and irreligious persons. But the pious person hath his thoughts far above these painted vanities; his felicity is not patched up of so mean shreds; it is simple, and comprised in one chief good: his soul advanceth itself by rational passions towards the Author of its being, the fountain of goodness and pleasure: he hath none in heaven but Him; and there is none upon earth whom he desires besides Him. The knowledge of nature hath been reputed a good means to enlarge the soul and breed in it a contempt of earthly enjoyments. He that hath accustomed himself to consider the vastness of the universe, and the final proportion which the point we live in bears to the rest of the world, may perhaps come to think less of the possessions of some acres, or of that fame which can at most spread itself through a small corner of this earth. Whatever be in this, sure I am that the knowledge of God, and the frequent thoughts of heaven, must needs prove far more effectual to elevate and aggrandise the mind. 3. And this, by the affinity, will lead us to another endowment, wherein the excellency of the righteous man doth appear; and that is, that heroic magnanimity and courage wherewith he is inspired, and which makes him confidently achieve the most difficult actions, and resolutely undergo the hardest sufferings that he is called to. Let heathen Rome boast of a Regulus, a Decius, or some two or three more, stimulated by a desire of glory, and perhaps animated by some secret hopes of future reward, who have devoted their life to the service of their country. But alas! what is this to an infinite number, not only of men, but even of women and children, who have died for the profession of their faith, neither seeking nor expecting any praise from men? And tell me who among the heathen did willingly endure the loss of reputation? Nay, that was their idol, and they could not part with it. 4. From courage and magnanimity, we pass to that which is the genuine issue and ordinary consequent of it, the liberty and freedom of the righteous person. Liberty is a privilege so highly rated by all men that many run the greatest hazards for the very name of it: but there are few that enjoy it. I shall not speak of those fetters of

ceremony, and chains of state, wherewith great men are tied; which make their actions constrained, and their converse uneasy: this is more to be pitied than blamed. But wicked and irreligious persons are under a far more shameful bondage: they are slaves to their own lusts, and suffer the violence and tyranny of their irregular appetites. But the holy and religious person hath broken these fetters, cast off the yoke of sin, and become the freeman of the Lord. It is religion that restores freedom to the soul, which philosophy did pretend to; it is that which doth sway and moderate all those blind passions and impetuous affections which else would hinder a man from the possession and enjoyment of himself, and makes him master of his own thoughts, motions, and desires, that he may do with freedom what he judgeth most honest and convenient. 5. Another particular wherein the nobleness and excellency of religion doth appear is in a charitable and benign temper. The righteous is gracious, and full of compassion; he showeth favour and lendeth; and makes it his work to serve mankind as much as he is able. His charity doth not express itself in one particular instance, as that of giving alms; but is vented as many ways as the variety of occasions do call for, and his power can reach to. He assisteth the poor with his money, the ignorant with his counsel, the afflicted with his comfort, the sick with the best of his skill, all with his blessings and prayers. 6. We shall name but one instance more wherein the righteous man excelleth his neighbour; and that is, his venerable temperance and purity. He hath risen above the vaporous sphere of sensual pleasure which darkeneth and debaseth the mind, which sullies its lustre, and abates its native vigour; while profane persons, wallowing in impure lusts, do sink themselves below the condition of men. II. Before we proceed further, IT WILL BE NECESSARY TO TAKE OFF SOME PREJUDICES AND OBJECTIONS THAT ARISE AGAINST THE NOBLENESSE AND EXCELLENCY OF RELIGION. 1. And the first is, that it enjoineth lowliness and humility; which men ordinarily look upon as an abject and base disposition. But if we ponder the matter we shall find that arrogance and pride are the issues of base and silly minds, a giddiness incident to those who are raised suddenly to unaccustomed height: nor is there any vice doth more palpably defeat its own design, depriving a man of that honour and reputation which it makes him aim at. On the other hand, we shall find humility no silly and sneaking quality; but the greatest height and sublimity of the mind, and the only way to true honour. 2. Another objection against the excellency of a religious temper is, that the love of enemies, and pardon of injuries, which it includeth, is utterly inconsistent with the principles of honour. But if we have any value for the judgment of the wisest man and a great king, he will tell us that it is the honour of a man to cease from strife; and he that is slow to wrath is of great understanding. So that what is here brought as an objection against religion might with reason enough have been brought as an instance of its nobleness. Having thus illustrated and confirmed what is asserted in the text, that the righteous is more excellent than his neighbour, let us improve it in a check to that profane and atheistical spirit of drollery and scoffing at religion which hath got abroad in the world. Alas! do men consider what it is which they make the butt of their scoffs and reproaches? Have they nothing else to exercise their wit and vent their jests upon but that which is the most noble and excellent thing in the world? But let them do what they will; they but kick against the pricks. Religion hath so much native lustre and beauty, that, notwithstanding all the dirt they study to cast upon it, all the melancholy and deformed shapes they dress it in, it will attract the eyes and admiration of all sober and ingenuous persons; and while these men study to make it ridiculous, they shall but make themselves so. There are others who have not yet arrived to this height of profaneness, to laugh at all religion, but do vent their malice at those who are more conscientious and severe than themselves, under presumption that they are hypocrites and dissemblers. But besides that in this they may be guilty of a great deal of uncharitableness, it is to be suspected that they bear some secret dislike to piety itself, and hate hypocrisy more for its resemblance of that than for its own viciousness: otherwise whence comes it that they do not express the same animosity against other vices? (H. Scougal, M.A.) *The difference between the religious and irreligious man:*—Men without religion will sometimes ask, "Do not all men sin—even the religious? And, if so, is not the whole difference between them and ourselves that our offences are somewhat more numerous than theirs?" Now this must unquestionably be admitted. Still, whatever may be the

religion differ in many other most important particulars. 1. The first difference between the sins of the religious and the irreligious man is, that the one does not allow himself in his sins and the other does. The real Christian never says, "I know such an action to be wrong, but yet I will do it—I know such an action to be right, but yet I will neglect to do it." But in the other class of men we shall be often struck with the contrary line of conduct. Charge them with their neglect of God, and of their souls, and they say, perhaps, "We confess it to be wrong." Consider the case as between man and man. We may conceive the affectionate child surprised into an act of disobedience or unkindness to the parent whom it loves; but we cannot conceive that child, if truly affectionate, setting itself deliberately and knowingly to wound that parent at the tenderest point. In the one case, an act of disobedience discovers a man in whom, though the flesh is weak, the spirit may be willing—in whom a momentary temptation has prevailed over the settled purpose and desire of his heart. In the other you have a man whose settled purpose is to do wrong. The language of a true Christian must be that of his Master: "I come to do Thy will, O God." 2. A second distinction between a real Christian and one who is not a real Christian is this—the real Christian does not seek or find his happiness in sin. A man who is not really religious, if he wants amusement or indulgence, seeks for it, generally, either in the society of men without religion or in practices which the Word of God condemns. He sins, and it gives him no pain. On the contrary, the real Christian finds no happiness in sin. His pleasure is in prayer, in communion with God. He seeks his happiness in the fields of his duties. "O," says he, "how I love Thy law! It is my meditation all the day." The state and character of any person may to a great extent be judged by the nature of his pleasures. Does he seek them in trifles? he is a trifling man; does he seek them in worldly pursuits? he is a worldly man; does he seek them in vice? he is a vicious man; does he seek them in God and Christ? he is a Christian. 3. Thirdly, the habits of a real Christian are holy. Men are not to be judged by a few solitary actions of their lives. There is scarcely any life so dark as not to be lighted up by a few brighter actions—as a single star may glimmer through the most cloudy atmosphere; and there is no life so bright as not to be darkened by many spots—as many small clouds are apt to chequer even the clearest sky. But then we determine the real state of the heavens not by the single star, in the one case, or by the few clouds in the other. We ask what is the general aspect, the prevalent appearance: does night or day, does shade or sunshine, prevail? Thus also must we proceed in estimating the character of men. It is the habitual frame of the mind—it is what we may call the work-day character—it is the general, habitual, prevalent temper, conduct, conversation, in the family or the parish, in the shop or the farm, which are the only true tests of our condition. But let us bring the two classes to this standard, and we shall find that in the real Christian the habits are holy—in the insincere Christian they are unholy; that the one is habitually right and accidentally wrong, and the other habitually wrong and accidentally right. Such, then, is another highly important distinction between these classes. 4. Fourthly, every act of sin in real Christians is followed by sincere repentance. No feature is more essentially characteristic of a holy mind than a feeling of deep penitence for transgression. "My sin," said the "man after God's own heart," "is ever before me." 5. A fifth no less important feature by which the real Christian is distinguished is, that he anxiously seeks the pardon of his sins through Jesus Christ. Others too often seem to imagine their sins cancelled immediately upon their bare and cold acknowledgment of them. He, on the contrary, knows that the hatred of sin and indignation at the sinner must be deeply lodged in a mind of infinite purity. And his consolation is this—not that he can save himself, but that "he has an Advocate with the Father, Jesus Christ the righteous." 6. The sixth and last point of distinction which I shall have time to notice between the real Christian and every other character is, that he alone seeks diligently from God a power to abstain from sin in future. If others even desire the pardon of their past sins, they are careless about future advancement in holiness. They, perhaps, persist in a course of sinning and repenting, through the whole stage of their lives. Heaven is every day mocked by the language of an unmeaning sorrow. No real hatred for the sin is felt. In the Christian a different feeling prevails. A deep abhorrence of sin mingles with his regret for it. His are tears of hatred as well as grief. There is a substantial distinction between a real Christian and every other character: something more than a mere line or shadowy

difference here. If we carefully observe the several points of distinction which I have noticed, we shall find that they imply in the two classes of characters, in each particular instance, a different state of heart or mind. Let us seek a new and more sanctified nature: more and more of the influences of the sacred Spirit. In the fable of old, when the artist had made the figure of a man, he could not animate it without stealing fire from heaven. That heavenly fire is offered to us. Many has it already quickened who were dead in trespasses and sins. (*Christian Observer*.) **The way of the wicked seduceth them.—On seduction:**—The seduction of the lower class of females is due to the profligacy of men in a superior station in life. It is the custom to confine ourselves to generalities in the pulpit. But the reasoning which applies to all crimes acts languidly against each individual crime—it does not paint the appropriate baseness, or echo the reproaches of the heart. 1. The character of a seducer is base and dishonourable: if deceit is banished among equals; if the conduct of every man, to those of his own station in life, should be marked by veracity and good faith; why are fallacy and falsehood justified, because they are exercised by talents against ignorance, cunning against simplicity, power against weakness, opulence against poverty? No one ever lured a wretched creature to her ruin without such a complication of infamous falsehoods as would have condemned him to everlasting infamy, had they been exercised to the prejudice of any one in a higher scene of life: and what must be the depravity of that man who has no other criterion of what he shall do, or from what he shall abstain, than impunity? 2. To the cruelty of seduction is generally added the baseness of abandoning its object, of leaving to perish in rags and hunger a miserable being bribed by promises and oaths of eternal protection and regard. 3. This crime cannot be defended under any of the ingenious systems by which men are perpetually vitiating their understandings. (*Sidney Smith, M.A.*)

Ver. 27. The slothful man roasteth not that which he took in hunting.—Indolence:—Most hunters have the game they shot or entrapped cooked the same evening or the next day, but not so with this laggard of the text. Too lazy to rip off the hide; too lazy to kindle the fire, and put the gridiron on the coals. What are the causes of laziness, and what are its evil results? 1. Indolence often arises from the natural temperament. I do not know but that there is a constitutional tendency to this vice in every man. Some are very powerfully handicapped by this constitutional tendency. 2. Indolence is often a result of easy circumstances. Rough experience in earlier life seems to be necessary in order to make a man active and enterprising. 3. Another cause of indolence is severe discouragement. There are those around us who started life with the most sanguine expectation; but some sudden and overwhelming misfortune met them, and henceforth they have been inactive. Trouble, instead of making them more determined, has overthrown them. They have lost all self-reliance. They imagine that all men and all occurrences are against them! You cannot rouse them to action. Every great financial panic produces a large crop of such men. 4. Reverie is a cause of indolence. There are multitudes of men who expect to achieve great success in life, who are entirely unwilling to put forth any physical, moral, or intellectual effort. They have a great many eloquent theories of life. They pass their life in dreaming. Let no young man begin life with reverie. There is nothing accomplished without hard work. Do not in idleness expect something to turn up. It will turn down. Indolence and wickedness always make bad luck. 5. Bad habits are a fruitful source of indolence. Sinful indulgences shut a man's shop, and dull his tools, and steal his profits. Dissoluteness is generally the end of industry. What are the results of indolence? A marked consequence of this vice is physical disease. The healthiness of the whole natural world depends upon activity. And indolence endangers the soul. Satan makes his chief conquests over men who either have nothing to do, or, if they have, refuse to do it. Idleness not only leads a man into associations which harm his morals, but often thrusts upon him the worst kind of scepticism. Loafers are almost always infidels, or fast getting to be such. I never knew a man given up to thorough idleness that was converted. Let me tell the idler that there is no hope for him either in this world or in the world that is to come. (*T. De Witt Talmage*.) **Labour as enhancing the relative value of a man's possession:**—This applies to many things. I. To MATERIAL WEALTH. II. To SOCIAL POSITION. III. To CIVIL LIBERTY. IV. To RELIGIOUS PRIVILEGES. (*Homilist*.) **The castle of indolence:**—Thomson wrote a poem by this title. He

locates the castle in a dreamy land, where every sense is steeped in the most luxurious though enervating delights. The lord of the castle was a powerful enchanter, who, by his arts, enticed thoughtless travellers within the gate, that he might destroy their strength and ruin their hopes by a ceaseless round of voluptuous pleasures. **The slothful man:**—1. The lazy man goes hunting. Some are full of the most bustling activity. An old mathematical professor was wont to define work as "steadily overcoming resistance occurring along a fixed line." An intermittent, changing activity manifestly fails to answer the requirements of this definition. 2. The slothful man catches game when he does go hunting. Not only does he act, but he does things. But his slothfulness is made manifest in this: though he be effective, he is not efficient; for—3. He is too lazy to cook what he does catch. The excitement of the chase is over, he is weary with dragging home his game, so the gun goes into one corner and the game into another, while the man proceeds—with a celerity which would be praiseworthy were it rightly applied—to forget all about it. He waits for the next excitement. His activity has procured no benefits to himself or any one else. There are many people who lose their labour through a disinclination to put the finishing touch to their work. Under excitement they secure certain results, which, if gathered up and made permanent, would be of immense value. But then they get weary, indifferent. They let things slide—to use an expression of the populace. All they have done gradually undoes itself. For lack of but one stone—the keystone—the arch falls. This is the application: When you commence a thing, cease not until you have gathered up the results of your labour in some form of practical and present benefit to your fellow-men. (*D. C. Gilmore*.)

Ver. 28. In the way of righteousness is life.—Life in the way of righteousness:—There are many ways which men are found to pursue in order to the attainment of happiness. One pursues the way of worldly pleasure; another is fascinated by the splendour and magnificence and show of the world; another seeks happiness in the business of life. These ways are false ways and disappointing ways. There is a way which is neither delusive nor disappointing. It is the way of holiness, the way of conformity to God's mind and will. The righteous walk in this way. But who are the righteous? They who are interested by faith in the Redeemer's righteousness for justification and acceptance before God. They are distinguished by the integrity of their principles and a conscientious endeavour to discharge every duty they owe their fellow-men. They are careful to avoid all known sin, and desire to live in the practice of all known duty. They are not satisfied with present attainments in religion, but seek to grow in grace as well as knowledge. They are animated by the constraining love of Jesus. They live in the exercise of communion with God in prayer and praise. And the text declares that those who walk in holy obedience to the revealed will of God, and are filled with the fruits of righteousness, have received a new nature, and are animated by a new life. The existence of the life of grace in the soul will be manifested by its corresponding effects in the walk and conversation. In the way of righteousness is the life of consolation and joy. God's smile is on the righteous in all their goings. Great are the privileges of the righteous, which must be felt, but cannot be adequately described. The new life, kindled by the Spirit of God, shall never be extinguished. It shall survive every shock of opposition and trial, and shall triumph over the combined rage of earth and hell. "In the pathway thereof there is no death." The righteous must die, as well as the unrighteous; there is no peculiarity of exemption in their case from the stroke of the last enemy. But to the believer in Jesus death is unspeakable gain. Then are we in the number of the righteous? (*C. Rawlings, B.A.*) **The way of religion recommended as—**I. A STRAIGHT, PLAIN, EASY WAY. God's commands (the rule we are to walk by) are all holy, just, and good. Religion has right, reason, and equity on its side. II. As A SAFE, PLEASANT COMFORTABLE WAY. 1. There is not only life at the end, but there is life in the way; all true comfort and satisfaction. The favour of God, which is better than life; the Spirit, who is life. 2. There is not only life in it, but so as that in it "there is no death," none of that sorrow of the world which works death, and is an allay to our present joy and life. There is no end to that life that is in the way of righteousness. Here there is life, but there is death too. In the way of righteousness there is life and no death—life and immortality. (*Matthew Henry*.)

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disciplinary and remedial; they shall live forever and reign hereafter over the nations (Gentiles)

(3 1-9); (c) but the lot of the wicked and of their children is a miserable one; the wise (righteous) shall be happy though childless (3 10-19); (d) virtuous childlessness secures immortality before guilty parenthood (4 1-6); (e) though the wise (righteous) die early, yet they have rest in their death, and accomplish their life mission in the allotted time (cf Enoch) (4 7-14); (f) the ungodly (unwise) shall come to a wretched end: then they shall see and envy the prosperity of the righteous. Though they shall pass tracelessly away, the righteous shall rejoice in a life that is endless (4 15-5 23); (g) kings ought therefore to rule according to Wisdom and thus attain to immortality (6 1-21).

(3) *Wisdom*.—Speaking in the name of Solomon, the writer praises Wisdom and commends it to kings ("judges" = "rulers" in 6 1, is but a synonym) (6 1-11 4). (a) All men come into the world with the same universal need of Wisdom which leads to true kingship and immortality (6 1-25); (b) I (Solomon) sought Wisdom as the main thing and in obtaining it had along with it every good thing, including knowledge of every kind (7 1-8 21); (c) the prayer which Solomon offered for Wisdom (9 1-18); (d) how Wisdom defended the heroes of Heb history, from the first man, Adam, to the Israelites at the Red Sea and in the wilderness (10 1-11 4).

In this second part of the book Solomon no longer speaks in the first person (as in chs 6-9), nor is Wisdom

once mentioned or for certain referred to, though most writers see in this part the attempt of the author of 1 1-11 4 to exemplify in concrete instances the working of that Wisdom of which in the first part he describes the nature and issues.

(1) Contrasted treatment by God (not Wisdom) of the Israelites and their foes (11 5-12). By what things their foes were punished they were benefited (11 5). (a) The Egyptians (11 5-12 2): Water a boon to Israel, a bane to Egypt (11 6-14). The Egyptians punished by the animals they worshipped (11 15-20), though there was a relenting on God's part that sinners might repent (11 21-12 2). (b) The Canaanites (12 3-27): The abominations of the worship and the Divine punishment with the lessons this last teaches.

(2) Idolatry described and condemned (chs 13-15). These chapters form a unity in themselves, a digression from the historical survey closed with 12 27 and continued in 16 1-19. The digression may of course be due to the allusion in 11 5-12 to the sins of the Egyptians and Canaanites. Kinds of idolatry: (a) Nature-worship (fire, wind, air, water, heavenly bodies), due often to sincere desire to find out God (13 1-9); (b) worship of idols in animal form, a much grosser sin (13 10-19); (c) God's indignation against all forms of idolatry (14 1-11); (d) origin of image-worship (14 15-21); the father mourning for his deceased son makes an image of him and then worships it (14 15); rulers are often flattered and then deified (14 16 f); artists often make images so attractive as to tempt men to regard them as gods (14 18-21); (e) immoral results of idolatry: "The worship of idols . . . a beginning and cause and end of every evil" (ver 27) (14 22-31); (f) Israel was free from idolatry and in consequence enjoyed the Divine favor (15 1-5); (g) the folly of idolatry: the image man made less capable than man its maker and worshipper; the Egyptians the worst offenders (15 6-19).

(3) In five different respects the fortunes of Egypt and Israel in the past are contrasted. Nature using similar means to punish the Egyptians and to reward the Israelites (16-19 22), viz. in respect of the following: (a) animals, quail (vs 1-4) and fiery serpents (vs 5-14) (16 1-14); (b) fire and water, heat and cold (16 15-29); (c) light and darkness (17 1-18 4); (d) death (18 5-25); (e) passage of the Red Sea (19 1-22).

IV. Literary Form.—There is not so much manifest poetry in this book as in Sir, though there is a large amount of genuine poetry characterized by parallelism, but not by meter in the ordinary sense of the term. In parts of the book, which must be pronounced prose, parallelism is nevertheless often found (see 10 1 ff). There are far fewer epigram-

matic sentences in Wisd than in Sir, but on the other hand there is a far greater number of other rhetorical devices, assonances (1 10; 4 2; 5 15; 7 13), alliterations (2 23; 5 12, 18; 6 11; 12 15), antitheses (13 18 f), etc. See for details *Speaker's Apoc* (Farrar), I, 404 ff.

V. Unity and Integrity.—Nearly all writers on the book believe it to be one homogeneous whole, the work of one mind. They point for proof to the fact that the whole book is a consistent whole directed against the two evils, apostasy and idolatry; that the language is from beginning to end uniform, such as one writer would be likely to employ.

For a statement of contrary views and a reply to them see the *Comm.* of Grimm, pp. 9-15. Until about the middle of the 18th cent. no doubt had been expressed as regards the unity of the book. (1) Houbigant (*Notae criticae in universos NT libros*, 1777, 169) divided the book into two parts: chs 1-9 written by Solomon in Heb, chs 10-19 composed in Gr at a later time, perhaps by the tr into Gr of chs 1-9. Against the Solomonian authorship see VIII, below, and against a Heb original see X, below. Doederlein adopted Houbigant's division of the book, denying, however, the Solomonian authorship. (2) Eichhorn (*Einführung in das NT*, 142 ff) divided the book also into two parts: chs 1-11 and 11 2-19. He held that the whole was composed in Gr by two different writers or by the same writer at different times. (3) Nachtigal (*Das Buch der Weisheit*, 1799) went much farther, holding that the book is nothing more than an anthology, but he has had no followers in this. (4) Bretschneider (*De lib. Sap.*, 1804) ascribes the book to three principal authors and to a final editor. 1-6 8 was composed in Heb in the time of Antiochus Epiphanes (d. 164 BC) by a Palestinian Jew, though it is an excerpt from a larger work; 6 9-10 is the work of an Alexandrian Jew, a contemporary of Our Lord; ch 11 was inserted by the final editor as seemingly necessary to connect parts 2 and 3; chs 12-19 were written about the same time by a Jewish partisan of slender education and narrow sympathies.

Summary.—Perhaps, on the whole, the arguments in favor of the unity of the book outweigh those against it. But the evidence is by no means decisive. The Wisdom section (1 1-11 4) is a much finer bit of writing than the rest of the book, and it bears the general characteristics of the Wisdom literature. Yet even within this larger unity chs 6-9 stand out from the rest, since only in them is Solomon made to speak in the first person (cf Eccl 1 12 ff); but these four chapters agree with the rest of the Wisdom section in other respects. Within the historical section (11 5-19 22) chs 13-15 stand together as if a separate treatise on idolatry (see III, above), though if originally independent an editor has logically joined ch 15 to ch 12; cf "for" (γάρ, γάρ), "etc." (13 1). Indeed the book in its present form is made at least externally one, though it is not absolutely certain whether or not this external unity is due to editorial revision. Some scholars have maintained that the book as it stands is a torso (so Eichhorn, etc). Calmet infers this from the fact that the historical sketch closes with the entrance of the Israelites into Canaan. Others say that the writer's sketch was cut short by some unforeseen event (Grotius, Eichhorn), or that the remainder of the once complete work has been lost in transmission (Heydenreich). But on the other hand it must be remembered that the writer's record is limited by his purpose, and that the history of the Egyptians supplies an admirable and adequate illustration of the wickedness and calamitous results of unfaithfulness to God and His law.

VI. Teaching.—In the treatment of this section it is assumed with some hesitation that the book is throughout the work of one man. The following is a brief statement of the teaching of this book concerning theology, anthropology, deontology, hamartiology, soteriology, and eschatology.

Theology in the strict sense, i.e. the doctrine about God: God is incomparably powerful (11 21 f), omnipresent (1 7; 12 1) and all-loving (11 24). He made the world out of formless matter (11 17. the

doctrine of the Alexandrian Judaism). He did not create the world out of nothing as the OT (Gen 1

1 ff) and even Sir teach (see SIRACH, 1. Theology Book of, IV, 1). The author's highest conception of creation is the conversion of chaos into cosmos. It is the order and beauty of the universe that amaze the writer, not the stupendous power required to make such a universe out of nothing (11 20; 13 3). Though God is said to be just (12 15), kind (1 13; 11 17-26; 12 13-16; 15 1; 16 7), and is even addressed as Father (14 3), yet He is in a unique sense the Favourer and Protector of Israel (16 2; 18 8; 19 22); yet according to 12 2-20 even the calamities He heaps up upon the foes of Israel were designed to lead them to repentance (12 2-20), though in chs 11 f we are clearly taught that while the sufferings of the Israelites were remedial, those of their enemies were purely penal. The conception of God in Wisd agrees on the whole with that of Alexandrian Judaism (c 100 BC); i.e. it lays principal stress on His transcendence, His infinite aloofness from man and the material world. We have therefore in this book the beginning of the doctrine of intermediaries which issued in Philo's *Powers*, the media through which the Absolute One comes into definite relation with men.

(1) *Spirit of the Lord*.—In Wisd as in the later books of the OT (exilic and post-exilic), the expression "the Spirit of the Lord" denotes the person of God. What God does is done by the Spirit. Thus it is His Spirit that fills and sustains the world, that observes all human actions (1 7 f), that is present everywhere (12 1). Wisdom does not hypostatize "the Spirit of the Lord," making it an intermediary between God and His creatures, but the way is prepared for this step.

(2) *Wisdom*.—Much that is said of the Spirit of the Lord in this book is said of Wisdom, but much more, and there is a much closer approach to hypostatization in the case of Wisdom. At the creation of the world Wisdom was with God (cf Prov 8 22-31), sat by His throne, knew His thoughts and was His associate (8 3; 9 4.9), made all things, taught Solomon the Wisdom for which he prayed (7 22); all powerful, seeing all things (7 23), pervading all things (7 24), an effluence of the glory of the Almighty (7 25); she teaches sobriety, understanding, righteousness and courage (8 7), the four cardinal virtues of the Stoic philosophy). For detailed account of the conception of Wisdom in this book see WISDOM.

(3) *The Logos*.—In Philo the Logos is the intermediary power next to Deity, but in Wisd the term keeps to the OT sense, "word," that by which God addresses men. It never means more, though some hold (Gfrörer, *Philo*, etc., I, 225 ff) that in Wisd 9 1 f; 12 9; 16 12; 18 22, Logos has the technical sense which it bears in Philo; but a careful examination of the passages shows that nothing more than "word" is meant (see LOGOS). The only other superhuman beings mentioned in the book are the gods of the Gentiles which are distinctly declared to be nonentities, the product of man's folly (14 13 f), and the devil who is, however, but once referred to as identical with the serpent of Gen 3. The book does not once speak of a Canon of Scripture or of any Divine revelation to man in written form, though it often quotes from the Pent and occasionally from Isa and Pss, never, however, naming them. Wisd is thus much more universalistic and in harmony with Wisdom literature than Sir, which identifies Wisd with the Law and the Prophets and has other distinctly Jewish features.

In its psychology Wisd follows the dichotomy of Platonism. Man has but two parts, soul and body (1 4; 8 19 f; 9 15), the word soul (*ψυχή*, *psuchē*)

including the reason (*νοῦς*, *noûs*) and the spirit (*πνεῦμα*, *pneûma*). Wisd 15 11 is the only passage

which seems to teach the doctrine of the trichotomy of man, but in reality it does nothing of the kind, for the parallelism shows that by "soul" and "spirit" the same thing is meant. Philo teaches the same doctrine (see Drummond, *Philo*, etc., I, 316 ff). Man's soul is breathed into the body (15 11; cf Gen 2 7) and taken back again by God (15 8). The writer adopts the Platonic theory of the pre-existence of souls (8 20; cf 15 8.11.16), which involves the belief in a kind of predestination, for the previous doings of the soul determine the kind of body into which it enters. Solomon's soul, being good, entered an undefiled body (8 20). R. H. Charles (*Eschatology*, etc., 254 f) is hardly correct when he says that according to Wisd (1 4; 9 15, etc) matter is inherently sinful. This doctrine was definitely taught by Philo, who accepted Heraclitus' epigram, *σῶμα σῆμα*, *sōma sēma*, "The body is a tomb." So it is said (12 10; 13 1) that man is by nature evil, his wickedness being inborn. But if he sins it is his own affair, for he is free (1 16; 5 6.13). The writer borrows two words from Gr poetry and philosophy which appear to involve a negation of human freedom, viz. *ἀνάγκη*, *anágkē*, "necessity," and *δική*, *dikē*, "justice," "avenging justice." The first blinds the eyes of the ungodly (17 17), but the blindness is judicial, the result of a course of evil (see 19 1-5). The second term is used in Gr philosophy in the sense of *nemesis*, and it has that sense in Wisd 1 8, etc. But throughout this book it is assumed that punishment for sin is deserved, since man is free. The author of Wisd believes in a twofold division into good (wise) and bad (ungodly), and, unlike the writers of the later parts of the OT, he holds it possible for a person to pass from one class into another. But does not God, according to parts of Wisd, as of the OT, appear to show undue favoritism to Israel and neglect of other people? Thus Israel is "God's Son" (18 13), His children (sons, 12 19.21; 16 10.26), His sons and daughters (9 7). They are His holy and elect ones (3 9; 4 15; and esp. 10 17; 18 1.5). But the Israelites were treated as they were, not because they were Israelites, but because they were morally better than the nations around (see Drummond, *op. cit.*, II, 207 ff).

Under the term "deontology" here, religious and ethical practice is included. (1) As might be expected in a

Wisdom book, little importance is attached to the Law of Moses and its requirements. Though historical allusions are made to the offering of sacrifices, the singing of psalms and the taking upon themselves of the obligation of the covenant of the Law (18 9); though, moreover, reference is made to the offering of incense by Aaron (18 21), and Solomon is made to utter the words "temple," "altar," "tabernacle" (9 8), yet in other respects nothing is said of the temple and its feasts, of the priesthood, of sacrifice, or of the laws of clean and unclean. Yet the duty of worshipping the one true God and Him only and the evil results of worshipping idols are strongly and constantly insisted upon, esp. in the second or historical part of the book (11 5 to end). (2) The cardinal virtues inculcated are those of the Stoic philosophy, viz. prudence (*σοφροσύνη*, *sōphrosunē*), common-sense (*φρόνησις*, *phrōnēsis*), justice (*δικαιοσύνη*, *dikaïosunē*) and courage (*ἀνδρεία*, *andreia*), showing that the writer was influenced by the philosophy of the Greeks.

As a historical fact, the writer adopts the account in Gen 3 of the entrance of sin into the world. "By

the envy of the devil death [i.e. as the connection proves, spiritual death] entered into the world" (2 24). In

14 27, however, sin is made to have its root in idolatry, meaning perhaps that all sin consists in not giving proper heed to the one true God, and that the moral monstrosities of his time were outgrowths of idolatrous worship. The free-

dom of the will is taught explicitly or implicitly throughout the book (see above VI, 2).

The book is silent as to a Messiah who shall deliver His people. It is Wisdom that saves man:

5. Soteriology "Because of her I shall have immortality" (8 13); immortality lies in kinship to Wisdom (8 17); all who give heed to the commands of Wisdom have the assurance of incorruption, and incorruption brings men near to God (6 18 f). The knowledge of God's power is the root of immortality (15 2).

The doctrine of individual immortality is explicitly taught in this book. Man (=all men) was created for incorruption (2 23; 6 19; 12 1).

6. Eschatology The righteous have the full hope of immortality (3 4) and shall live forever (5 15). When the wicked die they

have no hope (3 18), since they suffer for their sins in this present world as well as in that which is to come (3 16, 18). The doctrine of a resurrection of the body is not taught. If the author accepted Philo's doctrine of the inherent sinfulness of matter (see above VI, 2), as R. H. Charles holds, he could not believe in a bodily resurrection. After death there is to be a day of decision (*διάρθρωσις, διάγνωσις*, the word used in Acts 25 21; see 3 18); there will be an examination (*ἐξέτασις, exetasis*) into the counsels of the ungodly. The sins of the wicked shall be reckoned up (4 20), but the righteous man shall stand in great boldness before the face of them that afflicted him (5 1). The teaching of the book as to the future of the righteous does not seem to be consistent. According to 3 1 ff, the righteous pass at death immediately into the bliss of God; but the teaching of 4 20 f is that the wicked and the righteous shall be assembled in one place to receive their sentence.

VII. Aim.—The writer's purpose appears to have been to recommend to his fellow-countrymen in Alexandria the claims of religion under the names of Wisdom, Righteousness, etc, and to warn them against falling into the idolatry of the Egyptians. In addition to glorifying Wisdom, he gives an ironical account of the rise of idolatry, and he uses strong language in pointing out the disastrous consequences in this world and the next of a life away from the true God (see above, III). The book is ostensibly addressed to rulers, but they are mentioned only in 6 1-11, 20-25, and the appeal of the book is to men as such. In addressing rulers the author uses a rhetorical device. It might be argued that if rulers with their superior advantages need such exhortations and warnings, how much more ordinary men!

Plumptre (*Ecclesiastes*, 70) and Siegfried (*HDB*, IV, 928) contend that the Solomon of this book is made to answer the Solomon of Eccl. But the author does not show any acquaintance with Eccl, and it is hardly likely that this last book was known at the time in Alexandria, for though composed about 200 BC, it was not put into Gr for a long time afterward. Besides, there is nothing about idolatry in Eccl. The conclusion reached in the genuine parts of this last book is a counsel of despair: "All is vanity." A reply to that book would seek to show that life is worth living for the sake of the present and the future. The Book of Wisd denounces idolatry in the most scathing language: how can this and the like be a polemic against Eccl?

VIII. Author.—The author was an Alexandrian Jew, well read in the LXX whose phrases he often uses, fairly acquainted with Gr philosophy as taught at Alexandria and also with physical science as known at the time (see 7 17-20; 8 8). He was beyond all doubt a Jew, for the views he advocates are those of an enlightened but strong Judaism; his interests are even narrowly Jewish (note the

fiercely anti-gentile sentiments of 11 10-13, 17-23), and his style is largely tinged by the vocabulary and the phraseology of the Gr VS of the Heb Scriptures. That he was an Alexandrian or at least an Egypt Jew is equally probable. No Palestinian could have written the language of this work with its rhetorical devices (see above, IV), or have displayed the acquaintance which the book reveals with Gr philosophy as modified by Jewish-Alexandrian thought.

Other views.—These include: (1) that Solomon is the author: see above, II. No modern scholar takes this view seriously, though singularly enough it has been revived by D. S. Margoliouth; (2) that Zerubbabel is the author (J. M. Faber); (3) that the author was one of the translators of the LXX; (4) that the author belonged to the Therapeutae: so Gfrörer (*Philo*, II, 265), Dähne (*Philo*, II, 270); cf Jost (*Geschichte des Judentums*, I, 378). This has been inferred from 16 28, the Therapeutae being, it is said, a Jewish sect which, like the Zarathustrians, worshipped toward the rising sun. But we know very little about this sect, and there is no decisive evidence that it ever existed. If, however, Eusebius (*HE*, II, 17) is right in saying that Philo's Therapeutae were Christians (the earliest Christian sect of Alexandria), it is clear that no member of this sect wrote Wisd, for the book is wholly free from Christian influence; (5) that Ben Sira is the author (Augustine); (6) that Apollonius is the author: so Noack (*Der Ursprung des Christenthums*, I, 222); Plumptre (*Expos*, I, 329 ff, 409 ff); see summary of grounds in *Speaker's Apoc* (Farrar), I, 413 ff; but the author must have been a Jew and he wrote too early to allow of this hypothesis; (7) that Philo is the author: thus Jerome writes (*Præf. in lib. Sol.*): *Nonnulli scriptorum hunc esse Judæi Philonis affirmant*. This view was supported by Luther and other scholars; cf the Muratorian Fragment (in Zahn's text) in XI, below. But the teaching of this book represents an earlier stage of Alexandrian Jewish speculation than that found in Philo's works, and the allegorical method of interpretation so rampant in the latter is almost wholly absent from Wisd. (8) It has been held by some (Kirschbaum, Weiss, etc) that whoever the author was he must have been a Christian, but the whole trend and spirit of the book prove the contrary.

IX. Date.—The book was probably composed about 120-100 BC. The evidence is literary, historical and philosophical.

The book must have been written after the LXX VS of the Pent and Isa had been made, since the author has evidently used this VS of

1. Literary both books and perhaps of the Pss as well (cf 3 1 and Ps 31 5[6]); and also 15 15 f and Ps 116 4-7 [=Ps 135 15-18]). Now we know from Sir (Prol.) that the LXX of the Pent, the Prophets and of at least a portion of the Writings (Hagiographa) was completed by 132 BC, when the younger Siracide finished his tr of Sir (see *SIRACH*, Book or, VIII). It may therefore be inferred that Wisd was written after 132 BC. Moreover, in 4 1 the author shows an acquaintance with Sir 16 1-4 in Gr, for the pseudo-Solomon does not seem to have known Heb, or he would sometimes at least have quoted from the Heb text. This confirms the conclusion drawn from the use of the LXX that this book is at least as late as, say, 130 BC, and almost certainly later. The book was composed earlier than any of the NT writings, or some of the latter would have been quoted or referred to. Moreover, it may be assumed that the Gr Canon was complete in the time of Our Lord, and thus included Wisd as well as the rest of the OT Apoc. But see *International Journal of Apocrypha*, October, 1913, p. 77, art. by the present writer. It must have taken a long time after writing for the book to gain the respect which secured its canonization. A date 100 BC agrees with all the facts.

Wisd 3 1; 5 1; 6 5-9 imply that at the time of writing the Jews addressed were suffering under the lash of persecution, and we have the resulting feeling of animosity against the Egyptians, the persecuting power, expressed in 11 16-19. Now we know that the early Ptolemies treated the Jews with consideration, and Ptolemy VII (Physcon, 145-117 BC)

was the first to adopt a contrary policy toward the Jews of Egypt, owing to the support they had given to Cleopatra. Jos (*Cap*, II, 5) gives an account of the vengeance which this king wreaked upon the Jews of Alexandria at this time. Nevertheless, the literary manner and the restrained spirit with which these matters are referred to show that the writer is describing a state of things which belongs to the past, though to a recent past. A date about 100 BC would admirably suit the situation of the author at the time of composition.

The teaching of the book (see above, VI) belongs to that stage in the development of Alexandrian Judaism which existed about 100 BC.

3. Philo-sophical We have not in this book the allegorization characteristic of Philo (b. 20 BC, d. 40 AD), nor had his Logos-doctrine as yet become a part of the creed of Alexandrian Jews.

X. Original Language.—Scholars are practically agreed that the book was composed in Gr. D. S. Margoliouth attempted to prove a Heb original (*JRAS*, 1890, 263-97; see reply by Freudenthal, *JQR*, III, 722-53), but the evidence he offers has convinced nobody.

(1) The Gr of *Wisd* is free, spontaneous and idiomatic. There are a few Hebraisms, but only such as characterize Hel Gr in general; *Wisd* is very different in this from Sir which abounds with Hebraisms, due no doubt to tr from a Heb original. (2) The rhetorical devices so common in the Gr of the book can be due only to the original text; they could hardly occur in such profusion in a tr. In addition to those mentioned above in IV, note the Gr rhetorical figures *chiasmus* (I 1-4 8; 3 15) and *sortes* (6 7-20). (3) The tr of Sir into Heb before the discovery of the Heb fragments had been often attempted and found comparatively easy; but it is very difficult to put *Wisd* into Heb because the style is so thoroughly Greek. (4) No trace of a Heb original has thus far been found. What Nachmanides saw was not the original Heb, but a tr in Heb from the original text. Jerome (*Praef. in lib. Sol.*) says that though he had himself seen Sir in Heb, a Heb text of *Wisd* was not to be found.

XI. Use of *Wisd* by Christian Writers.—It has been thought that the following parts of the NT have been influenced by *Wisd*: Lk 2 7 (cf *Wisd* 7 4); Lk 12 20 (cf *Wisd* 15 8); Lk 9 31 (cf *Wisd* 3 2); Lk 19 44 (cf *Wisd* 3 7). The "Logos"-doctrine of John (see Jn 1 1, etc) has certainly a connection with the doctrine of Wisdom in *Wisd* (see Gregg, *Comm.*, liv ff). Grafe (*Theologische Abhandlungen*, Freiburg in B., 1892) endeavors to prove that Paul made large use of *Wisd* (see also Sanday and Headlam, *Romans*, 51 f, 267-69); but this has been denied; see further Deane (*Comm.*, 15 ff). The book was certainly known to Clement of Rome, Tatian, Irenaeus, Tertullian, Clement of Alexandria and Hippolytus. The Muratorian Fragment states the work to have been "composed by the friends of Solomon in his honor" (II. 69-71). Zahn (*Gesch. Kan.*, II, 101, following a suggestion of Tregelles) prefers to read "composed by Philo in Solomon's honor"—an easy change in the Gr (*philónos* for *philón*). Origen (*Con. Cel.*, v. 29) calls it "the work entitled Wisdom of Solomon," so intimating doubt as to the authorship.

XII. Text and Versions.—The text in B, pointed with collations in Swete's *OT in Gr*, is on the whole the best, though both S and C (which is incomplete) have good texts, A being fairly trustworthy. The text is found also in fair preservation in many cursives.

The Vulg is identical with, but has slight variations from, the Old Lat. Lagarde (*Mittheilungen*, 243-86) gives the Lat VS of Sir and

1. Latin *Wisd* found in Cod. Amiat. This last is a literal rendering from the Greek.

The Syr (Pesh) VS found in the *London Polyglot* and in Lagarde (*Lib. Apoc Syr*) was made immediately from the Gr, but apparently from the text in A, or in one like it.

2. Syriac

LITERATURE.—Besides the works cited in the course of the foregoing article and the general works (comms., etc) on the Apoc mentioned under *Apocrypha* (q.v.), the following are to be noted:

(1) Comms.: Bauermeister, *Comm. in Sap. Sol. libr.*, 1828; Grimm, *Komm. über das Buch der Weisheit*, 1857; also his excellent comm. in the *Kurzgefasstes exegetisches Handbuch*, series 1860; J. H. Schmid, *Das Buch der*

Weisheit: Uebersetzt und erklärt, 1857; Gutberlet, *Das Buch der Weisheit*, 1874; W. J. Deane, *The Book of Wisd*, Gr Vulg and AV with "Comm." (1881, full and fairly scholarly); *Speaker's Apoc* (Farrar) is interesting and often helpful; Siegfried's "Intro" and "Comm." in Kautzsch's *Die Apoc* is slight, but also often helpful; *The Wisd of Solomon* by J. A. E. Gregg (RV with "Intro" and "Comm.") *Cambridge Bible* is brief and popular, but trustworthy; A. T. S. Goodrick, *The Book of Wisdom*, 1913 (admirable); S. Holmes (in the *Oxford Apoc*, with Intro and Comm.).

(2) Of the dict. arts., that in *EB* (by C. H. Toy) is perhaps the best; that in *HDB* (Siegfried) is fair but defective.

(3) In addition to the works by Gfrörer and Dähne discussing the philosophy of the book, the following works may be mentioned: Bruch, *Weisheits-Lehre der Hebräer*, 1851 (322-78); Zeller, *Die Philosophie der Griechen* (1881), III, pt. 2, 271-74, 4th ed, 272-96; Kübel, "Die ethischen Grundanschauungen der Weisheit Salomos," in *Theologische Studien und Kritiken*, 1865, 690-722; Menzel, *Der griechische Einfluss auf Prediger und Weisheit Salomos*, 1889, 39-70; Bois, *Essai sur les origines de la philosophie judéo-alexandrine*, 1890, 211-309, 337-412. The work by Drummond, often quoted, has been carefully done and is interestingly written (*Philo Judaeus*, 1888, 2 vols; see I, 177-229).

For detailed bibliography see Schürer, *GJV*, 1909, III, 508 ff; *HJP*, 1886, II, 3, pp. 236 f, is necessarily very defective.

T. WITTON DAVIES

WISE, wîz, MAN. See WISDOM.

WISE-MEN, wîz'men: In addition to the uses of "wise" specified in the art. WISDOM, the adj. is employed occasionally as the technical description of men who are adepts in magic, divination, etc (e.g. in Gen 41 8; Ex 7 11; Est 1 13; Dnl 2 27; 5 15). Naturally, however, in the ancient world the boundary between genuine knowledge and astrology, etc, was exceedingly vague, and it was never denied that real knowledge could be gained along lines that we know to be futile. So the initiation of Moses into all the wisdom of the Egyptians (Acts 7 22) or of Daniel into all the learning of the Chaldeans (Dnl 1 4) met with no disapproval. These great men could be trusted to avoid the moral and religious pitfalls of such pursuits. For the ordinary Israelites, however, the uncompromising prohibition of idolatry closed the door definitely to all studies of this kind. See ASTROLOGY; DIVINATION, etc. And for the Wise-men of Mt 2 see MAGI.

BURTON SCOTT EASTON

WISH, wish: The word appears both as a substantive and as a vb. in the OT, having a variety of meanings: (1) The subst., *פֶּה*, *peh*, means "mouth" and also "speech." In this form it occurs in Job 33 6 m: "Behold, I am according to thy wish in God's stead." Elihu here refers to Job's expressed desire for an umpire (9 33), and one who would maintain his right with God (16 21). (2) The verb: (a) *רָצָה*, *hāphēg*, "willing," or "desirous" (Ps 40 14 AV); (b) *שָׁאַל*, *shā'al*, "to ask," "petition," "supplicate" (Job 31 30 AV); (c) another variation of meaning is found in Ps 73 7 where *מַשְׁכִּית*, *maskith*, "to imagine," is trd "wish": "They have more than heart could wish"; (d) *ἐυχόμαι*, *euchomai*, "to solicit," "to implore" (Rom 9 3).

ARTHUR WALWYN EVANS

WIST, wist, **WITTY**, wit'i, **WOT**, wot: The vb. "to wit" in AV is interchangeable with "to know," and is conjugated with a present "wot," and a past "wist." This inflection is derived from more complicated forms in the older Eng., and in post-Elizabethan times has become quite obsolete. (But of the roots in "wisdom," "witness.") "Wit," then, is simply "knowledge," and "witty" is "having knowledge," although the noun and the adj. have become narrowly specialized in modern Eng. (cf the similar evolution of "knowing," in its use as an adj.). Even in Elizabethan Eng., however, the indicative of "to wit" was becoming displaced by

"know," and "wot" and "wist" together occur only 24 t in AV (not at all in Apoc). ERV has retained all the NT examples, but in the OT has altered about half the occurrences to "know," but has followed no discoverable rule in so doing ("wot" retained only in Josh 2 5). ARV has changed to "know" throughout (OT and NT). The inf. "to wit" is still in use (chiefly in legal formulas) before an apposition, and AV has introduced it rather frequently to clarify a construction (Josh 17 1; 1 K 2 32, etc), and RV has usually retained it (omitted in Josh 17 1; 2 Ch 4 12). In the other uses of this inf. (Gen 24 21; Ex 2 4) it is replaced by "to know," while the very obsolete expression in 2 Cor 8 1, AV "We do you to wit" (i.e. "We cause you to know"; see Do), has become in RV "We make known unto you."

The noun "wit" is found in Ps 107 27, "at their wits" [AV "wit's"] end, for חִכְמָה, *hokhmāh*, "wisdom," "technical skill"; cf RVm "All their wisdom is swallowed up." The meaning is "their skilled seamanship cannot cope with the danger" (the phrase is very commonly misapplied). "Wit" occurs also 1 Esd 4 26 (διδωκα, *diánoia*, "mind"); 2 Esd 5 9 (*sensus*, here "intelligence"); Sir 31 20 (ψυχή, *psuchē*, "soul," with the force of "reason").

Witty is found in AV, RVm Prov 8 12, "witty inventions" (חִכְמָה, *m'zimmāh*, "discretion" [so RV]; if "and" is not read in this verse, translate "discrete knowledge"). In Jth 11 23 occurs "witty in thy words" (ἀγαθός, *agathós*, "good," here probably = "thou hast spoken sound sense"). Wisd 8 19 AV has "a witty child," RV "a child of parts," m "goodly" (εὐφύης, *euphuēs*, "well grown," "of a good disposition," "clever"). "Wittingly" occurs in Gen 48 14 (שָׂכַל, *sākhāl*, "act intelligently").

BURTON SCOTT EASTON

WITCH, wich, WITCHCRAFT, wich'kraft:

1. The Words, Their Meaning and Use
2. Biblical Usage
3. Common Elements in Witchcraft and Ancient Oriental Magic
4. Rise, Spread and Persecution of Witchcraft

LITERATURE

The word "witch" seems to denote etymologically "one that knows." It is historically both masculine and feminine; indeed the AS and Use of form *wicca*, to which the Eng. word is traced, is masc. alone. "Wizards" is given as masc. for witch, but it has in reality no connection with it.

Wright (*English Dialect Dict.*, VII, 521) says he never heard an uneducated person speak of wizard. When this word is used by the people it denotes, he says, a person who undoes the work of a witch. Shakespeare often uses "witch" of a male (cf *Cymbeline*, I, 6, l. 166: "He is . . . a witch"). In Wyclif's tr of Acts 8 9 Simon Magus is called "a witch" ("wicche"). Since the 13th cent. the word "witch" has come more and more to denote a woman who has formed a compact with the devil or with evil spirits, by whose aid she is able to cause all sorts of injury to living beings and to things. The term "witchcraft" means in modern Eng. the arts and practices of such women.

Since the ideas we attach to "witch" and "witchcraft" were unknown in Bible times, the words have no right place in our Eng. Bible, and

2. Biblical Usage this has been recognized to some extent but not completely by the Revisers of 1884. The word "witch" occurs twice in AV, viz. (1) in Ex 22 18, "Thou shalt not suffer a witch [RV "a sorceress"] to live"; (2) in Dt 18 10, "or a witch" (RV "or a sorcerer"). The Heb word is in both cases the participle of the vb. (כִּשְׁפָה, *kishshēph*), denoting "to practice the

magical art." See MAGIC, V, 2. In the first passage, however, the fem. ending (-āh) is attached, but this ending denotes also one of a class and (on the contrary) a collection of units; see Kautzsch, *Heb Gram.*, § 122, s, t.

The phrase "the witch of Endor" occurs frequently in literature, and esp. in common parlance, but it is not found in the Eng. Bible. The expression has come from the heading and summary of the AV, both often so misleading. In 1 S 28, where alone the character is spoken of, EV translates the Heb 'ēsheth bā'ālath 'ōbh by "a woman that hath a familiar spirit." A literal rendering would be "a woman who is mistress of an 'ōbh or ghost," i.e. one able to compel the departed spirit to return and to answer certain questions. This woman was therefore a necromancer, a species of diviner (see DIVINATION, IV; ENDOR, WITCH OF; FAMILIAR SPIRIT), and not what the term "witch" imports.

The word "witchcraft" occurs thrice in AV. In 1 S 15 23, "the sin of witchcraft" should be as in RVm, "the sin of divination," the latter representing the Heb word כִּשְׁפָה, *ķeshem*, generally tr'd "divination"; see DIVINATION, VII, 1.

The phrase "used witchcraft" (of Manassah, 2 Ch 33 16) is properly rendered in RV "practised sorcery," the Heb vb. (כִּשְׁפָה, *kishshēph*) being that whence the participles in Ex 22 18 and Dt 18 10, tr'd in AV "witch," are derived (see above). The word tr'd in AV "witchcraft" in Gal 5 20 (φάρμακα, *pharmakeia*) is the ordinary Gr one for "sorcery" and is so rendered in RV, though it means literally the act of administering drugs and then of giving magical potions. It naturally comes then to stand for the magician's art, as in the present passage and also in Wisd 12 4; 18 13; and in the LXX of Isa 47 9, where it represents the Heb noun כִּשְׁפִים, *ķshāphīm*, tr'd "sorceries"; cf the Heb vb. כִּשְׁפָה, *kishshēph*; see above.

The pl. "witchcrafts" (in AV and RV) stands for the Heb noun just noticed (*ķshāphīm*) in 2 K 9 22; Mic 5 12; Nah 3 4, but in all three passages a proper rendering would be "sorceries" or "magical arts." "Witchcrafts" is inaccurate and misleading.

The vb. "bewitch" occurs in Acts 8 9.11 AV (of Simon Magus bewitching the people) and in Gal 3 1 ("O foolish Galatians, who hath bewitched you?"). In the first context the Gr vb. is ἐξίστημι, *existēmi*, which is properly rendered by the Revisers "amazed"; in ver 13 the passive of the same vb. is tr'd "He was amazed" (AV "He wondered"). In Gal 3 1, the vb. is βασκαίνω, *baskainō*, which is used of a blinding effect of the evil eye and has perhaps an occult reference, but it has nothing whatever to do with "witch" or "witchcraft."

Though the conceptions conveyed by the Eng. word "witch" and its cognates were unknown to the

Hebrews of Bible times, yet the fundamental thought involved in such terms was familiar enough to the ancient Hebrews and to other nations of antiquity (Babylonians, Egyptians, etc), viz. that there exists a class of persons called by us magicians, sorcerers, etc, who have superhuman power over living creatures including man, and also over Nature and natural objects. This power is of two kinds: (1) cosmic, (2) personal. For an explanation see MAGIC, II. It is in Assy-Bab literature that we have the completest account of magical doctrine and practice. The words used in that literature for the male and female magician are *ashipu* and *ashiptu*, which correspond to the Heb *m'khashshēph* and *m'khashshēphāh* in Dt 18 10 and Ex 22 18 (see 2, above) and are cognate to אֲשַׁפֵּה, *'ashshāph* (see Dnl 1 20; 2 2.10, etc), which means a magician (RV "enchanter"). Other Bab words are *kashshapu* and *kashshaptu*, which in etymology and

AN OBJECTIVE VIEW OF THE RAT RACE*

Ecclesiastes 9:11-18

One wag has suggested that life can be summed up in three words: hurry, worry, bury. Another soul puts it this way, "Life is what happens to you while you are making other plans." What words would you sum up to describe *your* life? What's happening to you while you are busily engaged in making other plans? For sure, you dare not let someone else set your pace or establish your objective, or you'd be woefully off target. Feel like you're on the proverbial treadmill? Beginning to resemble a mouse in a maze more than an intelligent human being en route to an admirable and challenging goal? Here is a section of Scripture that invites us to pull out of the rat race and take an honest, studied look at life.

I. VARIOUS WAYS TO VIEW OUR LIVES

INTRODUCTION

The View	The Problem
1. optimism - <i>fantasy</i>	1. <i>fantasy</i>
2. pessimism	2. no joy
3. suspicion	3. no trust
4. fatalism	4. no hope

II. AN "UNDER THE SUN" OBSERVATION

EXPOSITION

A. The "Race" as it's Being Run (v. 11)

... but Tim & chance happen to them all.

B. The End of it All (v. 12)

perspective

III. SOME "UNDER THE SUN" WISDOM

A. A City Under Siege (vv. 13-15)

self-

① ability can't guarantee true success

CLARIFICATION

② ^{vs 16} wisdom is better than strength (though strength is more impressive).

③ wise counsel is - not popular

- rarely obeyed

- often forgotten

B. A Life Under Pressure (vv. 16-18)
 ③ constructive words of wisdom are no match for destructive words of war - & sinners are *tragedy* happy.

④ Human rulers will outsmart wise counsellors & fools will always follow the former.

*Eighteenth in a series of expository messages on the book of Ecclesiastes.
 Cassette tapes are available at the tape center.

THE GIFT

(responsive reading)

NARRATOR #1:...will see a great light;"

NARRATOR#2 :...will shine on them."

#1:...shalt increase their gladness;"

#2:...as with the gladness of harvest,"

#1:...they divide the spoil."

#2:...a son will be given to us;"

► CONGREGATION: "FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON."

#1: "And the government will rest on His shoulders;"

► CONG: "ALL AUTHORITY HAS BEEN GIVEN TO ME IN HEAVEN AND ON EARTH."

#2: "And His name will be called Wonderful Counselor,..."

► CONG: "THE MULTITUDES WERE AMAZED AT HIS TEACHING: FOR HE WAS TEACHING THEM AS ONE HAVING AUTHORITY."

#1: "...Mighty God,..."

► CONG: "JESUS THE NAZARENE, WHO WAS A PROPHET MIGHTY IN DEED AND WORD IN THE SIGHT OF GOD AND ALL THE PEOPLE."

#2: "...Eternal Father..."

► CONG: "TRULY, TRULY, I SAY TO YOU, BEFORE ABRAHAM WAS BORN, I AM."
"I AND THE FATHER ARE ONE."

#1: "... Prince of Peace."

► CONG: "PEACE I LEAVE WITH YOU; MY PEACE I GIVE TO YOU; NOT AS THE WORLD GIVES, DO I GIVE TO YOU."

#2:... "...on the throne of David and over his kingdom,"

#1:...from then on and forevermore."

► CONG.: "THE ZEAL OF THE LORD OF HOSTS WILL ACCOMPLISH THIS."

#2: "Behold the Son of God,..."

#1: "...the Son of Man."

► CONG: "FOR UNTO US A CHILD IS BORN."

PROVERBS CH 1

1. TO: "MY SON" vs 8
2. FROM: SOLOMON
3. PURPOSE (BOOK/PROVERBS): TO MAKE WISE! (vs 1-6)
4. KEY PRINCIPLES: "THE FEAR OF THE LORD IS THE BEGINNING OF ^{KNOWLEDGE} ~~UNDERSTANDING~~
FOOLS DESPISE WISDOM & INSTRUCTION" (vs. 7)
5. WARNINGS: RULES OF REAPING & SOWING
 - a. EVIL LEADS TO "EVIL" (DESTRUCTION) vs 18-19
 - b. WISDOM'S CALL, WHEN REFUSED, WILL NOT SAVE ONE FROM DESTRUCTION. vs 24 ff.
6. PROMISES: "FOR THE WAYWARDNESS OF THE NAIVES SHALL KILL THEM & THIS COMPLICENCY OF FOOLS SHALL DESTROY THEM.
BUT HE WHO LISTENS TO ME SHALL LIVE SECURELY, & SHALL BE AT EASE FROM THE DREAD OF EVIL." vs. 32-33
7. OUTLINE:
 - I. WHY ~~PROVERBS~~ PROVERBS (1-7)
 - II. WORKING WISDOM (8-9)
 - III. BEWARE OF SINNERS ENTANGLEMENTS (10-19)
 - IV. WISDOM: CALLS OUT TO MANKIND (20-33)
8. PRINCIPLES:
 - a. THE RELATIONSHIP BTWN KNOWING & DOING (to know, to do).
 - b. THE MECHANISM IN NATURE FOR REAPING & SOWING.
9. APPLICATION:
 - ① AM I ACTING ON MY KNOWING? ② DO I HEED WISDOM'S CALL?

PROVERBS CH 2

TITLE: THE PURSUIT OF WISDOM BRINGS SECURITY

APPLICATION! SEEK WISDOM BECAUSE ① TO KNOW GOD ② WILL
BE OUR SALVATION FROM THE EVIL -

LORD HELP US TO NOT KNOW YOU BUT TO LIVE FOR YOU - & HAVE

TRUE WISDOM -

BASIC PASSAGES! " MAKE YOUR EAR ATTENTIVE TO WISDOM...

THEN YOU WILL DISCERN THE FEAR OF THE LORD & DISCOVER
THE KNOWLEDGE OF GOD ...

THEN YOU WILL DISCERN RIGHTEOUSNESS & JUSTICE
& EQUITY & EVERY GOOD COURSE. 'VSA 2a, 5, 9

Cross Ref.

vs. 4 of MT 13:44 - treasures

vs. 5 of Prov. 1:7 - ; Fear the Lord & wisdom

vs. 6 of Job 32:8; wisdom from God (not age)

James 1:5; wisdom from God (for the asking)

vs 7 of Ps. 84:11 to those who walk upright

vs. 8 of Ps. 66:7 } preserved his godly ones
1 Sam 2:9 }

vs. 12 of Prov 6:12ff: the wicked man outlined

vs. 16 of Prov. 6:24ff & 7:5ff the strange woman

vs 20 of Prov 4:18 - the path of the righteous

vs 21, 22 of Ps. 37:9 - the land to the righteous & not the wicked

Matt 5:5 - the meek & the lowly.

Summary:

CONDITION: IF you PURSUE wisdom ... (vs 2)

... as the finest treasure ... (vs 4)

I. RESULT "THEN you will discern the fear of the Lord
+ discover the knowledge of God" (vs 5)

REASON For ... the Lord gives wisdom ... (vs 6)

... he is a shield ... (vs 7)

... preserves the way of His godly ones (vs 8)

II RESULT "THEN you will discern righteousness & justice &
equity & every good course." (vs 9)

REASON ... For wisdom will enter your heart. (vs 10)

SUBRESULT ... to deliver you from the way of evil ... (vs 12)

a. From the man who speaks perverse things ... (vs 12)

b. From the strange woman ... (vs 16)

... none who go to her return again (vs 19)

Summary So you will walk in the ways of good men (vs 20)

CONTRAST For the upright will live in the land ... (vs 21)

... but the wicked will be cut off ... (vs 22)

17

PROVERBS 3

TITLE: WISDOM'S DUTIES & "HISTORY"

APPLICATION: WISDOM IS ACTIVE - AM I ACTING THROUGH WISDOM TOWARDS GOD & MY NEIGHBOR?

GOD GIVES US POWER TO ACT WHEN WISDOM CALLS (P. 1:20ff)

PRINCIPLES:

A WISDOM IS BENEFICIAL

① PHYSICALLY / MATERIALLY

② BEFORE GOD (Godlike behavior)

B WISDOM IS RIGHT ACTIONS

① TO GOD

② TO OUR NEIGHBORS.

CROSS REFERENCES

- 11. 1 & 1 Tim 1:18 holding on to "Father's" teaching
- 10. 2 & 3:16 long life is wisdom
- 9. 3 & 2 Cor 3:3 tablets of human hearts
- 8. 4 & Deut 6:8 binding the commandments.
- 7. 4 & Ps 37:3 Psalm of occupying the land.
- 6. 6 & Phil 4:6 acknowledging God in everything.
- 5. 7 16:6 Fear of the Lord & evil
- 4. 9 mal 3:10 Tithing / a sign of covenant w/ God.
- 3. 11 Heb 12:5ff; John 15:1ff discipline, pruning.
- 2. 13 8:32,34 blessed wisdom finder.
- 1. 19. Ps. 104:24 wisdom & creation.
- 23. Ps 91:12 - Lord's protection/security.
- 25. 1 Peter 4:12 - don't be surprised / Lord's protection
- fear example
- 27. Rom 13:7 - don't withhold tribute etc.
- 28. Luke 3:10-11 - material things shared.
- 31. Ps 37:1ff - the fate of the evil one - don't & imitate.

Survey

1. a. COMMANDMENT (1-2)
 - b. LONG LIFE
2. a. KNOWLEDGE OF TRUTH (3-4)
 - b. FAVOR w/ GOD & MAN
3. a. TRUST GOD (5-6)
 - b. "STRAIGHT PATHS"
4. a. NOT SELF-WISE (SUFFICIENT) 7-8
 - b. HEALING
5. a. TITHE (9-10)
 - b. MATERIAL PROSPERITY
6. a. LORD'S DISCIPLINE (11-12)
 - b. SIGN OF LOVE
7. HYMN TO WISDOM (13-24)
 - a. BLESSED MAN
 - 1) precious jewels
 - 2) long life
 - 3) tree of life (happiness)
 - 4) earth founded upon wisdom
 - 5) peace & security
 - 6) perseverance re: fear
8. Social commands
 - a. commands

<ol style="list-style-type: none"> 1) DON'T 2) 3) 4) 	}	w/ HOLD DEBT PAYMENTS NEEDLESS DELAY OF DEBT PAYMENT PROVOKES PEACEFUL NEIGHBOR IMITATE VIOLENT MAN
--	---	--
 - b. ~~reason~~ reason:
 - 1) GOD'S FAVOR IS w/ THE: UPRIGHT, RIGHTEOUS, AFFLICTED, WISE
 - 2) GOD'S WRATH: CROOKED MAN, WICKED, SCOFFER, FOOLS.

+1

PROVERBS 4: A FATHER'S INSTRUCTION.

APP ① WISDOM MUST NOT ONLY BE TAUGHT VERBALLY BUT ALSO BY EXAMPLE

② WISDOM IS ~~TO~~ TO NOT ALLOW ONE'S SELF TO BE LED INTO A TEMPTING SITUATION.

PASSAGE DESCRIPTION: THIS INSTRUCTION THAT WAS PASSED DOWN FROM DAVID TO SOLOMON TO "HIS SON" ON THE PATH OF WISDOM OR WISE LIVING.

CROSS REF/OBSERVATIONS

VER.

- 3 1 KINGS 2:1 - DAVID'S CHARGE TO SOLOMON
- 5 16:16 WISDOM & UNDERSTANDING
- 6 2 THESS 2:10 LOVE WISDOM (TRUTH)
- 7 WISDOM'S BEGINNING: HAVE IT - ONE CANNOT GET ON WHAT ONE DOES NOT KNOW & W/ KNOWLEDGE COMES ACTION! (James 1:5)
- 10. SOLOMON'S WISDOM WAS A PRINCIPLE OF RIGHT LIVING - WHICH DAVID WAS AN EXAMPLE TO HIM OF. DAVID WOULD ~~BE~~ SUM IT UP IN HIS DESIRE TO DWELL IN GOD'S PRESENCE. IT ISN'T "RIGHT LIVING" OR FINANCIAL WISDOM THAT THE KEY TO LIFE BUT THE PRESENCE OF GOD IN TRUE WISDOM
- 14ff. 1:10 - AVOID THE WICKED. (see 1 Tim 6:3-16 esp. vs. 11)
- 16 MICAH 2:1, ROMANS 1:18-21, 32. SIN & THE SINNERS
- 18 POTENTIAL ILLUSTRATION - see Mt 5:14-16
- 20 SUMMARY OF HIS INSTRUCTION - RECEIVE IT THROUGH YOUR EARS & EYES - LIVE IT FROM YOUR HEART TO YOUR VERY FEET.

Summary

1. PROLOGUE

A. DAVID TO SALOMON TO "MY SON"

B. ACQUIRED WISDOM

2. PATH ILLUSTRATION

A. THE TEACHER HAS TAKEN THE STUDENT (SON) ALONG THE WAY - NOW THE STUDENT MUST VENTURE OUT ALONE.

B. WARNING TO TURN AWAY FROM THE EVIL ONES

3. Summary

A. INSTRUCTION: EARS/EYES

B. WALK: HEART, MOUTH, EYES, FEET.

//

PROVERBS 5 - PITFALLS of IMMORALITY

APP: BE WARNED GOD'S LAW DOESN'T TOLERATE ADULTERY -
BE FULFILLED IN GOD'S ORDAINED WIFE.

PRINCIPLES:

SEXUALITY IS NOT OUTSIDE GOD'S JURISDICTION (ACTUALLY THE
ACTIVITY OF "GOD" IS NOT STAGNANT - CREATION ITSELF WILL BRING
THE OFFENDER TO RUIN)

① DON'T FLAUNT HIS PROVISIONS & WASTE YOUR "LIFE SPRING"
ON OTHERS (STEWARDSHIP)

② BE FULFILLED BY GOD'S ORDAINED MATE (COMMITMENT/LOVE).

CROSS-REF / OBSERVATION

2 P. 2:17 - the gate of the mouth of the wise man's lips (mouth) is a gate retaining wisdom &
allowing it to come out at the appropriate times - the
fool's mouth (or in this case the adulteress) is a broken
dam spilling everything good off/bad to the unfortunate
hearer.

3 Addition - her mouth springs forth w/ what the heart
contains P. 2:16

5 P. 2:18 the way of the adulteress

7 this way of sin takes the resources of life & dissipates
them see Paul's reference to the dissipation of sin P.

Eph 5:18, Titus 1:6, [1 Peter 4:5] KJV 5:18 - "excess"

the idea is wrong stewardship w/ the gift of life - thoughtlessly through life's resource to the wind

15 Pastoral language that beautifully ~~illustrates~~ illustrates this interdependence we are dependant on this well the well is dear to use, cherished. It's well love of use is our responsibility.

18 Sexual love is an emotional experience that is to be expressive of the lives we lead - the type of union we experience w/ our mate.

Note the command - if love is an involuntary "feeling" then this command is foolishly wasted. This is also a reminder of not just a command.

20 The "grass is greener on the other side" syndrome.

This whole topic will dealt w/ again see especially 6:27ff!!

21 Final reminder of the consequences of the omniscience of God.

Summary

1. INTRO:

A. WISDOM, UNDERSTANDING, DISCRETION, KNOWLEDGE.

B. ATTENTION, EARS, OBSERVE, LIPS RESERVE.

2. WARNING AGAINST THE ADULTERESS

2

A. HONEY & OIL \rightarrow TO WORMWOOD & TWO EDGED SWORD

B. LIFE - SHEOL

1) AVOID HER DOOR!

2) LIFE'S ENERGIES WASTED ON SIN (DISSIPATED)

3) EVENTUAL PUBLIC SELF REMORSE.

3. EXHORTATION FOR FEDELITY

A. YOUR POSSESSIONS GIVEN TO ANOTHER

B. BE FULFILLED BY YOUR WIFE

C. GOD'S JUDGEMENT ON THE WAYWARD MAN.

PROVERBS 6: THREE NEGATIVE PRINCIPLES

APPLICATION:

- ① Am I ACTIVELY EXERCISING MY STEWARDSHIP?
- ② IS MY COMMUNICATION & COMMUNION CLEAR & RELATIONSHIP BUILDING?
- ③ HAVE I LET SIN GRAB THE PORTALS OF MY SOUL?

PRINCIPLES

- ① STEWARDSHIP - a. living beyond your means, ^a foolishly taking a loan
- ② COMMUNICATION a. confusing signals b. Divisive signals
- ③ ADULTERY: A sin against self

OBSERVATION / CROSSREFERENCES

- vs 3 Act don't wait for the axe to fall! Lk 12:57
- vs 6 Examples from nature - why is it that we're so foolish that we must be taught by nature what we should already know?
- If you don't sow grain, guess what?
you don't eat bread! Lk 2 Thes 3:6
- vs 12 Miscommunication! What is in the heart... Lk 12:33ff / 1 Cor 14:8 - unsure sound = chaos
- vs 16 These seven things we despise by God - they destroy communion - beyond being evil.
- vs 20 Providing wisdom on your heart Lk Ps 119:9ff mp. 11!
- vs 25 Intimacy & sin Lk Mt. 5:27ff, James 1:13ff
- vs 26 P 5:9 & 10 - sin will reduce a man to a loaf of bread s&p his life energy.
- vs 27ff - Adultery is a sin ^{OO} against oneself! Lk 1 Cor. 6:12 ff mp. 18!!

SURVIVAL

1. STEWARDSHIP (DON'T DO...)

A. SUPPLY: LIVING BEYOND YOUR MEANS - SETTLE THEM

B. SLUGGISH: SLEEPING YOURSELF OUT OF EXISTENCE

2. COMMUNICATION/COMMUNION (DON'T DO...)

A. DECEIVER: SENDING OUT UNSURE/IMPURE SIGNS

B. SEVEN ABOMINATIONS: EYES, TONGUES, HANDS, HEARTS, FEET,
FALSE WITNESS, STAFF.

3. ADULTERY (DON'T DO...!)

SELF DESTRUCTION

+

PROVERBS 7 - WARNING AGAINST THE ADULTRESS

APPLICATION

- ① GUARD YOUR MIND
- ② FLEE FROM TEMPTATION

PRINCIPLES:

- ① WISDOM HAS AN ACTIVE PURPOSE - IT'S NOT IDLE KNOWLEDGE
- ② OBSERVE THE POWER OF WORDS - FOR DESTRUCTION OR SALVATION
- ③ EVIL IS ACTIVE - DON'T CROSS ITS PATH!

CROSS-REF/OBSERVATIONS

vs. 1 THE POWER OF WORDS P. 119:9ff, FOR EVIL P. 21

vs. 2 THE APPLE OF ONE'S EYE P. 119:22,23

vs. 3 BINDING THE WORD P. 119:24

vs. 6 THERE'S A PRINCIPLE THAT SAYS THAT "IF ONE STANDS OR HOLDS FAST TO NOTHING THEN THAT ONE WILL FALL FOR ANYTHING."

THERE'S ALSO A PROVERB THAT SAYS "THE EVIL ONE KNOWS WHAT THE FOOL WANTS & IS SURE TO PROVIDE IT"

THIS YOUNG MAN UNWISDOMLY VENTURED OUT & FELL INTO TRAP.

WHILE THE FOOL IS PASSIVE OR UNLESS, THIS ADULTRESS IS NOT. P. 1 Peter 5:8ff

vs. 9 an example of not fleeing from evil.

vs. 10 she has an intention,

vs. 11 "feet" she's unloyal unstable

vs. 14 she's either sacrilegious or amoral

vs. 19 she supposed to get away w/ her evil because her husband's long journey - is there a similarity in the church's attitude w/ sin? P. 2 Peter 3:8-10

vs. 23 His life is brought to ruin P. 5:9; 6:30ff

vs. 24 WORDS! They can remind guide & save, or destroy.

vs. 25 FLEE!! P. 1 Cor 6:18 & 2 Tim 2:22

vs. 26 Common temptation (often leading to destruction P. 1 Cor 10:13)

vs. 27 what is the end of sin? James 1:14 & 15 of Prov. 2:18, 5:5, 9:8
1 Cor. 6:9, 10 & Rev 22:15.

✓

SURVIV

① PRINCIPLE

WISDOM - IDENTIFY W/ IT!

② EXAMPLE

ADULTERESS SNARES THE NAIVE YOUTH THAT STUMBLES INTO HER

③ PREVENTION

④ GUARD YOUR MIND

⑤ STAY AWAY FROM HER

⑥ CONSIDER THE CONSEQUENCES.

PROVERB 8 - WISDOM'S SONG

APPLICATION:

* DOES THE WISDOM OF GOD FIND ITS HOME IN MY MOUTH?
IN MY JUDGEMENTS?

PRINCIPLE: ACTIVE, ETERNAL, DIVINE WISDOM IS THAT EXPRESSION
OF GOD THAT'S PRESENTED IN PROVERBS + ~~IS~~ ALMOST
ACTS AS AN INTERFACE IN OUR UNDERSTANDING OF GOD -
THE FULL EXPRESSION BEING JESUS.

CROSS REF / OBSERVATION

- vs. 1 WISDOM IS ALWAYS CALLING OUT TO MANKIND cf. 1:20ff + 9:3
- vs. 6 WISDOM IS MOUTH BORN - THE EXPRESSION OF ONE'S HEART (LUT 12:34)
+ THE WEIGHT OF ONE'S STATEMENTS (-HINES 3:3ff) - WORDS
- vs. 12 WORDS PRODUCE ACTION! WISDOM PRODUCES ITS NEIGHBORS
SOUNDS JUDGEMENT ETC
- vs. 22 AN ATTRIBUTE OF GOD HIMSELF
- vs. 32 A WAY TO LIVING.

SUMMARY

1. WISDOM'S CALL TO MANKIND
2. WISDOM'S NATURE
 - A. PURE WORD
 - (1) PURE DEEDS
3. GOD'S ETERNAL COMPANION (ATTRIBUTE)
4. "FINAL" CALL

PROVERBS 9: A FEAST AT WISDOM'S HOUSE & A FEAST W/ FOLLY

APP: ① DO I FEAST W/ WISDOM & FOLLY DAILY?
② AM I TEACHABLE?

PRINCIPLES:

- ① BOTH WISDOM & FOLLY ARE ACTIVELY PROSELYTIZING FOR DISCIPLES
- ② FIGHTONESS, TEACHABILITY, & FEAR OF THE LORD ARE INTERRELATED.

OBSERVATIONS/CROSS-REF.

- vs. 2 A FEAST (JESUS ILLUSTRATION) P. LK 15:15ff, Rev 19:9
- vs 4 WISDOM'S CALL = 3 P 1:20, 8:15; 9:16
- vs 7 An example of the scoffer
- vs 9 teachability & fightoness
- vs 12 Bearing fruit for our mistakes & reward P Gal 6:7
- vs 13 Folly's banquet
The blind leading the blind P Matt 15:14
- vs. 17 Sin's sweetness & ultimate bitterness P 20:17 ~~20:17~~

OUTLINE

- ① WISDOM'S CALL TO HER FEAST
- ② INSTRUCTION TO THE SCOFFER
- ③ INSTRUCTION TO THE WISE MAN
- ④ FOLLY'S FEAST.

PROVERBS 10:1 A WISE SON & A FOOLISH SON

APP:

- ① WISDOM !!
- ② RELATIONSHIPS !!!

PRINCIPLE:

- ① THE GOOD & THE BAD RESULTS OF OUR ACTION ARE LIMITED TO JUST OUR SELVES
- ② WISDOM IS THE DECIDING FACTOR
- ^{2ndary} ③ PROPER PARENTING - RESULTS
- ④ PROPER FAMILY TIES - "

CROSS REF

15:20; 27:11; 28:7; 29:3 - A SON ACTIONS & A PARENT'S "REWARDS"

NOTE:

THOUGH IN THE CULTURE OF THE BOOK OF PROVERBS, THE TIES BETWEEN OFFSPRING & PARENTS WERE IMMENSELY CLOSER (THAT IS, THIS PARTICULAR PROVERB WOULD HAVE STRONG RAMIFICATIONS THROUGHOUT THE SON'S LIFE - WHEREAS IN 20TH CENTURY WESTERN CIV. THE TIES ARE MOST OFTEN SEVERED AFTER THE MYSTICAL AGE OF 18) THERE ARE CERTAINLY MAIN MODERN EQUIVALENTS, PARTICULARLY ^{IN} AMONG THE MODERN "CHURCH-FAMILY" (FOR GOOD & ILL - AS IN THE PREVIOUS CULTURE).

#

PROVERBS 10:2 RIGHTEOUSNESS & MATERIALISM

APP: HAVE I SOLD MY RIGHTEOUSNESS FOR A HANDFUL OF BEANSOUP? (P. Gen 25:27 ff).

PRINCIPLE:

THE VALUE OF RIGHTEOUSNESS IS GREATER THAN THE GREATEST PROFIT MARGIN IN TERMS OF MATERIAL WEALTH ("SOMETHING FOR NOTHING")
SEE MATT 16:26

WORDS / P

IF GOTTEN GAINS = SOMETHING FOR NOTHING P 1:11 ff

RIGHTEOUSNESS = RIGHT CHARACTER, RIGHT STANDING w/ GOD & MAN
P MATT 5:20, 6:33

observation

theft & no profit

righteousness & no death

Antithetical structure; hyperbole in content
the obviousness of profit in theft (on the surface) points to what should be a startlingly obviousness re: righteousness.

PROVERBS 10:3 RIGHTEOUSNESS A HUNGER

APP. WHAT IS MY RELATIONSHIP TO THE PROVIDER?

AM I AWARE OF HOW HE'S MET MY NEEDS? SEE PHIL 4:11ff!!

PRINC 1 GOD THE PROVIDER, SUPREMACY GOD IS RESPONSIVE
TO THOSE THAT ARE HIS OWN, THE RIGHTEOUS, BUT
THE WICKED WILL WALLOW IN THE IMAGINED "NEEDS"

OBSERVATION/CROSS-REF

cf. - PS 34:9, 10; 37:25; PROV 28:25; MATT 6:33

AT FIRST THIS VERSE STANDS IN OBVIOUS CONTRAST TO OURS
DAY TO DAY ENCOUNTERS - ESPECIALLY CONSIDERING OUR KNOWLEDGE
OF THIRD WORLD CONDITIONS, ETC. SO HOW CAN THIS BE TRUE?

① THE KEY WORD IS "RIGHTEOUSNESS" - THE NATURE OF RIGHTEOUSNESS
IN THE LIFE OF A PERSON CREATES A FRUITFUL RELATIONSHIP
W/ THE FATHER

② THIS IS AN ANTI-ETHICAL PROVERB - CONCERNED NOT W/ THE ABUNDANCE
OR EVEN ABSENCE OF LIFE-SUSTAINING PROVISIONS - BUT EXPRESSING
THE NATURE OF THE RELATIONSHIP OF FIRST THE RIGHTEOUS, &
SECOND THE WICKED W/ GOD THE FATHER

NOTE: IF THIS WERE THE ONLY VERSE IN THE BIBLE W/O HAVE
AN OBVIOUS ERROR BUT WITHIN THE PARAMETERS OF THIS
VERSE, I.E., RELATIONSHIP W/ THE PROVIDER, THEN IT IS
INESCAPABLY TRUE! SEE PHIL 4:11ff!

PROVERBS 10:4,5 PROVISIONS FOR THE HARD WORKER

APP: ① WORK 100% } 1 COR 10:31; EPH 6:6
② FINISH MY WORK } SEE COL 3:22

PRINCIPLES: AS A MAN SOW IN SUCH A WAY
SHALL HE REAP HIS HARVEST; WHERE
NO SEEDS ARE PLANTED THERE NO CROPS
SHALL GROW!

OBSERVATION/C.F.

P 13:4, 21:5 — THERE'S TWO PARTS TO THIS
PROVERB ① WORK HARD — A HALF DONE JOB
WILL ALWAYS BE HALF-DONE (NO REWARD)
② COMPLETE YOUR TASK — DON'T PLANT SEED &
EXPECT IT TO HARVEST ITSELF!

— SEE WORK AS PART OF GOD'S WILL FOR MANKIND
GEN 2:15; 3:19; PROV. 14:23; ECCLES 9:10; EPH 4:28 (1 TH 4:11)
2 THESS 3:12

PROVERBS 16:6 - CROWN & REWARDS

APP: ~~EVER~~ HIDDEN ACTS OF ~~RIGHTEDNESS~~ ^{not} WILL ^{go} UNREWARDED
of Mt 6:4, 6, 18, Lk 12:3!
PRINCIPLE: CANONICAL: SOWING & REAPING
SPECIFIC: ~~RIGHTEDNESS~~ ~~NOT~~ & REWARDS (HONOR)
WICKEDNESS & ABUSE (DISHONOR)

OBSERVATIONS / of

THE PICTURE IS OF A MAN BEING PUBLICALLY HONORED
w/ A CORONAL CROWN (I.B., SPORTING AWARD) & THEN
ON THE OTHER END IS THE JOKE ABUSE ASSAILED AGAINST
THE LOSER.

SIMILAR SAINTS CONTRASTED P. 10:16, 16, 25; 11:15; 12:7; 13:21;
14:32; 15:6; 21:15; Rom 2:9; 1 Pet 4:18

PROVERBS 10:7 Righteous posterity of wicked rot!

The memory of the righteous will be a blessing
but the name of the wicked will rot.

App: What kind of posterity am I leaving?

Principle: "sowing & reaping" re future posterity

Observations:

cf. Ps. 112:6; Mt. 26:13; 2 Tim 1:5 - our lives leave
a mark, as it were, in perpetuity or in
reference to the lives we've lived - both during
our lives (cf. 9:12) but those that have prospered
because of our righteousness will survive us & as it
were, carry on our name (cf. Mt. 26:13; 2 Tim 1:5)

Thought: the idea of an earthly posterity of the blessing
of children being blessings from God tie
w/ righteous living cf. Ps. 127:2f

PROVERBS 10:8 QUIET/LISTEN/DO

THAT WISE IN HEART ACCEPT COMMANDS
BUT A CHATTERING FOOL COMES TO RUIN.

APP: What type of person am I - an obedient hearer or
so busy sharing my ignorance I descend
into oblivion?

PRINCIPLES:

HOW CAN YOU DO UNLESS YOU HEAR

HOW CAN YOU HEAR UNLESS YOU SHUT-UP

BLESS IS THAT ONE WHO SHUTS-UP & DOES

OBSERVATION

THE PRINCIPLES OF LISTENING SEE MATTHEW 1:19 & especially ch 3.

PROVERBS 10:9 NOTHING TO HIDE, NOTHING TO FEAR

"THE MAN OF INTEGRITY WALKS SURELY
BUT HE WHO TAKES CROOKED PATHS WILL BE
FOUND OUT."

APP: IS MY LIFE A LIFESTYLE TRANSPARENT - OR
DO I HAVE THINGS TO HIDE

PRINCIPLES:

- NATURE of GOD & DISCLOSURE - NOT A LACK of
PRIVACY or INDIVIDUALITY (WHICH WOULD BE GENERATED
FROM w/o) BUT AN UNIMPEACHABLE CHARACTER -
LIKE GODS - THIS GIVES US FREEDOM & MAKES
OUR LIVES STAND OUT

OBSERVATION of

THIS TRANSPARENCY WAS EVIDENT IN THE LIFE of JESUS &
PAUL - BEING USED TO CONFIRM THEIR MESSAGES & REVEAL
THE POWER of GOD - J. In 10:32; THOMAS 2:10ff.
Transparency before God & man see Sermon on the
mount.

Proverbs 10:10 was a bad communication

He who works maliciously causes grief,
+ a chattering fool comes to ruin

App: my communication is it clear + to the point!!

Principles:

- ① communicate PURPLY
- ② " SINCERELY

Observation / ex.

Winkie of 6:13 - deceptive communication - "let your yes be yes..." matt 5:37

Chattering fool of Ps 34:13; Prov. 13:3; 21:23; James 1:26;

1 Pet 3:10

PROVERBS 10:11: ONE'S WORDS & ONE'S CHARACTER

"THE SPEECH OF A GOOD MAN IS A WELL OF LIFE
BUT THE MOUTH OF THE WICKED UNCOVERS [HIS] VIOLENCE."
AMERICAN BIBLE

APP: ARE MY WORDS A WELL OF LIFE TO MY NEIGHBORS?

PRINCIPLES:

- ① A man's HEART (CHARACTER) & HIS MOUTH:
ACCORDING TO A man's HEART HIS MOUTH SPEAKS &
BRINGS FORTH THE FRUIT OF SUCH SPEECH

of

"For the mouth speaks out of that which fills
the heart" Matt 12:34b
"rivers of living water" John 7:37-38

Proverbs 10:12 Troublemaker/Peacemaker

"Hated stirs up dissension
but love covers over all wrongs."

app: Am I a peacemaker or do I stir up trouble

Principle: see ab. - ① love/hate active
② acts reconcile
3. to destroy

observe/8

love is active, taking a bad situation &
working out a reconciliation

hate, on the other hand, takes a bad situation &
makes it worse

8:17:9 "covers over" not 'makes up for' takes on the
deed' - but works out

8:27:5,6 · 28:13 (?)

quoted 1 Pet. 4:8; 1 Cor 13:7; James 5:20
see Matt 5:9

Proverbs 10:13 man - God's mouthpiece or God's will

"Wisdom is found on the lips of the discerning,
but a rod is for the back of him who lacks judgment."

App: my lips or my back!!

Principle

- ① the mouth of the heart - } learned personally now
- ② sowing & reaping - } or pay later!

Observations

Matt 12:34 - what's in the heart

Ps. 32: 8, 9 instruction or the rod.

PROVERBS 10: 14

"WISE MEN STOR UP KNOWLEDGE
BUT THE MOUTH OF THE FOOL INVITES RUIN."

SPP: DO I listen w/ my ears or my mouth?

PRINCIPLES ① the mouth & the ears

OBSERVATIONS/ef.

NBC: 2 "LAY UP, id. for the proper occasion. The idea is that while the wise men conceal what they know, the fool is likely to 'blurt out his stupidity & endanger himself & others in consequence' " p. 559
FOO "discretion, not erudition" TOTBE 36

There seems to be a vivid picture that if a man is to retain his, he must keep his mouth shut - much like the old barn door story - else his precious cargo will come out - in the case of the fool it brings ill-timed.
James 1: 19

PROVERBS 10:15 RICHES + POVERTY + SECURITY

THE WEALTH OF THE RICH IS THEIR FORTIFIED CITY,
BUT POVERTY IS THE RUIN OF THE POOR."

APP: ARE MY VALUES A STEWARDSHIP BIBLICALLY SOUND?

PRINCIPLES: ① THERE'S NO VIRTUE IN POVERTY
② WHO OR WHAT DO YOU TRUST IN

OBSERVATIONS

THERE ARE TWO DIRECTIONS TAKEN BY COMMENTATORS REGARDING THIS VERSE ① THE WEALTH FOOLISHLY TRUST IN THEIR RICHES & THE POOR FOOLISHLY DESPAIR IN THEIR POVERTY (MAKING THE PROVERB ONE OF DEMONSTRATION) § 18:11
② THIS IS A PROVERB OF FACT "THE RICH... THE POOR..."
SUB-POINT: BE TRUTHFUL THERE IS NO ~~ANY~~ VIRTUE IN POVERTY! § 14:20; 18:23; 19:17; 22:7

I WOULD SAY BOTH ARE TRUE ① THE FACT IS "THE RICH HAVE IT EASIER..." § ABOVE VERSE
BUT THIS NEEDS TO BE BALANCED w/ A ~~PROPER~~ PROPER PERSPECTIVE OF SECURITY, RICHES + POVERTY

Proverbs 10:16 "inside/outside wage Credits"

THE WAGES OF THE RIGHTEOUS BRING THEM LIFE.
BUT THE INCOME OF THE WICKED BRINGS THEM PUNISHMENT.

SP - my attitude - my goals - am't producing the
Fruit & righteousness?

PRINCIPLE: It's not what the man is in, but what is
in the work.

Observation of: A cursory reading of this proverb
seem solely antithetical - A puts out A Fruit &
B produces B Fruit, so what "whatsoever a man
sows ... out of the abundance of the heart."

TOTC points out the working of WAGES & INCOME,
they are both the same thing put mathematically
 $R+U = R.L.$ } thus the above principle - which
 $W+X = W.P.$ } ~~opposed~~ situational ethics or
an over emphasis on environmental ethics - it's
not the environment but what's in the man. V.V. Inelsee
illustrates it w/ ref. to the story of Cain & Able - same
environments etc - different attitudes towards service
to God & results of Gen. 4:2bff, Heb. 11:4

Proverbs 10:17 Teaching & being teachable.

"He who hears discipline shows the way of life,
but whoever ignores correction leads others astray."

App: Am I teachable? - think about
my status under God care - that'll keep me
teachable!

Principle: the core of being a good teacher
is being teachable.

Observ/S.

The value of reproof: Pro. 15:5 "A fool spurns
his father's discipline, but whoever hears correction
shows prudence." Ecc 7:5 "It is better
to heed a wise man's rebuke, than to listen
to the song of fools."

Heb 12:5,6 "And you have forgotten that word
of encouragement that addresses you as sons:

"My son, do not make light of the Lord's discipline,
& do not lose heart when he rebukes you,
because the Lord disciplines those he loves,
& punishes everyone he accepts as a son."
(cf. Prov. 3:11, 12)

Proverbs 10:18-21 WORDS

He who conceals his hatred has lying lips
& whoever spreads slander is a fool
when words are many, sin is not absent
but he who holds his tongue is wise.

The tongue of the righteous is choice silver
but the heart of the wicked is of little value

The lips of the righteous nourish many
but fools die for lack of judgement.

App Do I have the ~~right~~ word at the right time,
pure heart, benefit to others.

Principle wisdom is truthful, concise, sign of a good
heart, good for others

Observations/CP

vs 18 - wrong in not say / wrong in saying

vs 19 saying too much / "not doing" mess

vs 20 tongue/heart = sign/root - i.e. at the sign the
righteous are valuable / at the root the wicked stink

vs 21 equipped to feed many / starve themselves
& James 1:19 !! ch 3 diff !!

PROVERBS 10:22

(LORD)

THE BLESSING OF THE LORD BRINGS WEALTH,
+ HE ADDS NO TROUBLE TO IT.

APP: Do I live w/ the blessings of God?
Can I tell?

PRINCIPLE: LIVING IN GOD'S PATHS IS BENEFICIAL.

THE LORD IS MY ~~KEEPER~~ ^{KEEPER}:

1. ~~THE~~ PRIORITY - Relationship w/ God

observation/cp.

P. Ps. 127:2 Labor w/o God's rest

The Blessing of God rests upon his people: cf. Deut 23:5;
2 Sam 7:29; Ps 3:8; 24:5; 129:8; 133:3

Spiritual Riches

PARADOX Pr. 13:7: Discovered by spiritual vision Ep 1:18

Inheritance of God's elect Jas 2:5.

PROVERBS 10:23 "KILL JOY?"

A FOOL FINDS PLEASURE IN EVIL CONDUCT
BUT A MAN OF UNDERSTANDING DELIGHTS IN WISDOM.

APP: ① Eph. 5:8 "For you were once darkness, but now you are light in the Lord. Live as children of light..."
② Don't be deceived - wisdom is something to delight & rejoice in!

PRINCIPLE: ① "As a dog returns to its vomit, so a fool repeats his folly" Pr. 26:11
② who said right living was no fun!??

Observation / 8/

Anti-thetical "Fool" vs "man of understanding" (!)
"pleasure" vs "delights" (X)
"evil conduct" vs "wisdom". (!)

Fool / wisdom opposite

evil conduct / man of understanding opposite.

Fools characterized by atheism (Ps. 53:1), slander (Pro. 10:18), mocking at sin (Pr. 14:9), despising instruction (Pr. 5:5), contentious (Pr. 18:6), meddlingness (Pr. 20:3), self-confident (Pr. 28:26), dishonest (Le. 17:11). Real Fun say huh.

"Delights in" Psalm 8:32 "...then you will know the truth & the truth will set you free." !!

PROVERBS 10:24-25: THE ULTIMATE END OF THE WICKED
WHAT THE WICKED DREADS WILL OVER TAKE HIM!
WHAT THE RIGHTEOUS DESIRE WILL BE GRANTED!
WHEN THE STORM HAS SWEEP BY, THE WICKED IS GONE,
BUT THE RIGHTEOUS WILL STAND FOREVER

APP Right living to God! & live!!!

PRINCIPLES ① LIFE HAS A POINT & ULTIMATE DECISION
② GOD WILL CARRY THAT OUT —
LIVE TO GOD & LIVE; LIVE TO GALT & DIE.

obs/cf.

cf Gal 6:8 wicked → corruption; righteous → life
These two proverbs vividly illustrate that principle
vs. 24 calamity to the wicked - gifts to the righteous
vs 25 destruction " " - stability/endurance to the
righteous (= right standing w/ God!)

Proverbs 10:26

"AS VINEGAR TO THE TEETH & SMOKE TO THE EYES,
SO IS A SWABBER TO THOSE WHO SEND HIM."

All: my service is to God - do I serve him like
the sluggard? - Eph. 6:5ff; Col. 3:22ff

Princ. not knowing & not reaping;
Principles of work (for God)

order/et.

Graphic picture of a sluggard's effect on others.
Pr. 6:6; 13:4; 15:17; 19:24; 20:4; 21:25; 26:16

— work in our lives: 2 Thes. 3:6ff.

in Christ: Col 3:17

PROVERBS 10:27-30 THE FEAR OF THE LORD & THE WAY OF THE LORD & LIVING IN THE LAND.

THE FEAR OF THE LORD ADDS LENGTH TO LIFE
BUT THE YEARS OF THE WICKED ARE CUT SHORT
THE PROSPECT OF THE RIGHTEOUS IS JOY
BUT THE HOPES OF THE WICKED COME TO NOTHING
THE WAY OF THE LORD IS A REFUGE FOR THE RIGHTEOUS
BUT IT IS THE RUIN OF THOSE WHO DO EVIL
THE RIGHTEOUS WILL NEVER BE UPROOTED
BUT THE WICKED WILL NOT REMAIN IN THE LAND.

XPP: how does the way & fear of the Lord relate to my life? ~~And~~ In my life a confession of this?

PRINCIPLES: THE FEAR OF THE LORD (the active knowledge & love ^{relationship}), the way of the Lord (God's active method of doing things - interaction with God) i.e. the way of the Lord - the way God would do it ... relationship & activity is beneficial - great!!

OBSERVATIONS:

LIVING IN THE LAND & FEAR OF THE LORD & WAY OF THE LORD
BRING JOY (AS OPPOSED TO BEMIDNESS); A FULL LIFE
(AS OPPOSED TO A LIFE CUT SHORT), REFUGE (AS OPPOSED
TO RUIN), STABILITY - PROTECTION (AS OPPOSED TO INSTABILITY -
CORRUPTION). Of the life of ABRAHAM & THE LIFE OF
LOT Gen 25:1ff & Gen 19:30-38 (Lot time we hear from
Lot).

What is the fear of the Lord? Deut 10:12; Job 28:28; Eccl 12:13; Is 58:13
" " " way of the Lord. Ps 27:11; 86:11

PROVERBS 10:31-32 FRUITS OF THE LIPS

THE MOUTH OF THE RIGHTEOUS BRINGS FORTH WISDOM
BUT A REVERSE TONGUE WILL BE CUT OUT
THE LIPS OF THE RIGHTEOUS KNOW WHAT IS FITTING
BUT THE MOUTH OF THE WICKED ONLY WHAT IS REVERSED

APP: Do I say the right things at the right time? Does my speech portray a God-consciousness?

PRINCIPLE: The righteous speak w/ God-consciousness
the wicked cut themselves off w/ their ignorance of God.

OBSERVATION:

the righteous know "what" to say & "how/when" to say it.
the wicked tongue is doomed & boastful!

For a portrait of the mouth of the righteous

Ps 37:30; Prv 10:16; 31:26; Mal 2:6; Rom 15:16; 1 Pe 2:22;
& Rev. 14:5